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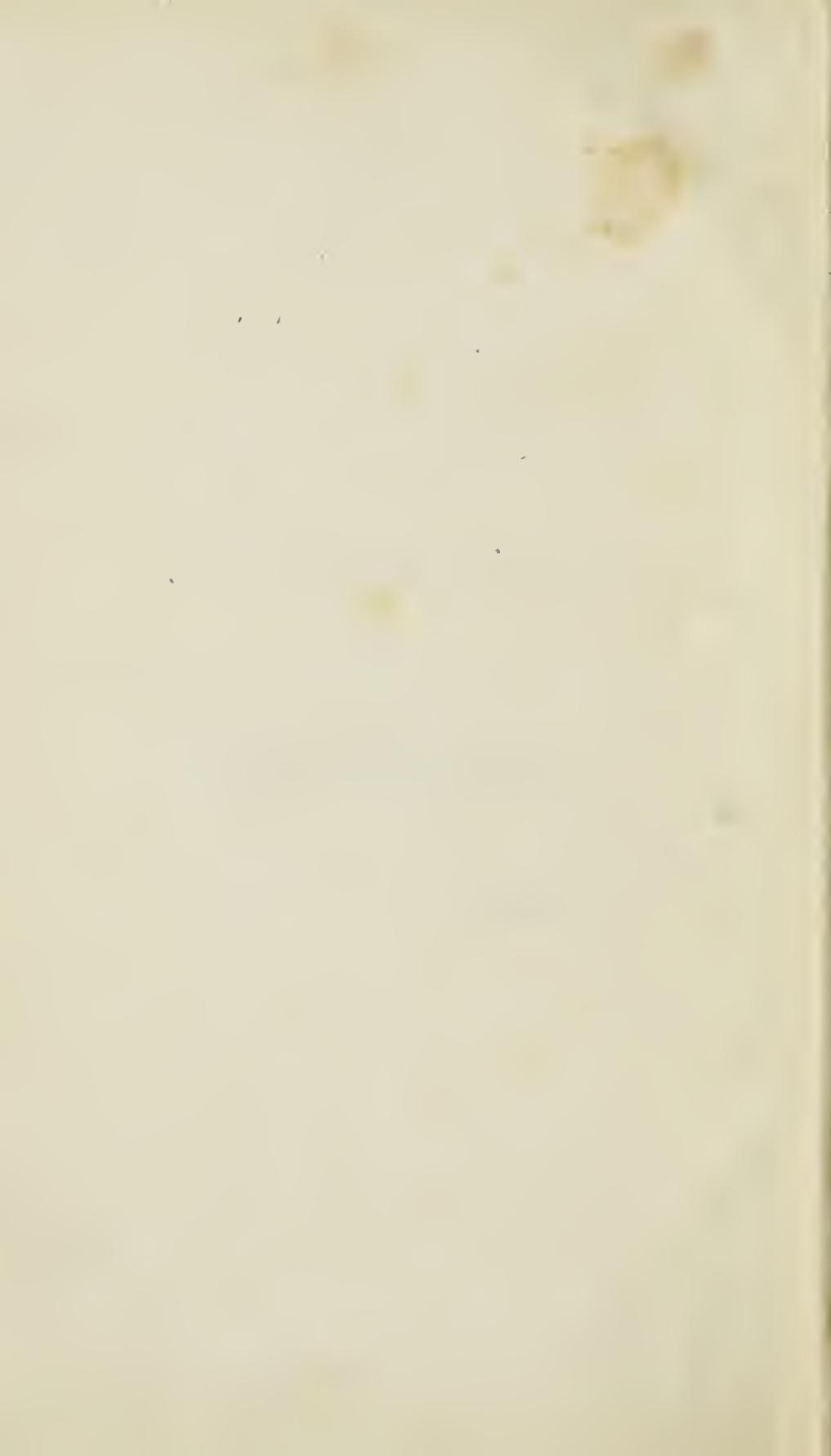


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A SECHUANA GRAMMAR.



A GRAMMAR

OF THE

BECHUANA LANGUAGE.

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BY JAMES ARCHBELL,  
*Wesleyan Missionary.*

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Graham's Town :  
CAPE OF GOOD HOPE.  
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1837.



TO THE

Rev. JABEZ BUNTING, D. D. } *General Secretaries of*  
— JOHN BEECHAM, } *the Wesleyan Mission-*  
— ROBERT ALDER, and } *Sary Society, London.*  
— ELIJAH HOOLE,

HAVING had the honour to labour twenty years amongst various tribes in Southern Africa, but principally in the Bechuana country ; I trust you will allow me to gratify my own feelings by dedicating to you the first Grammar of the Bechuana Language ever published.

For manifold reasons, which a sense of delicacy alone prevents me from stating in detail, you have long been regarded with respectful affection by the Wesleyan Missionaries in Southern Africa ; and individually I am desirous of testifying, by this brief dedication, how sincerely and cordially I concur in the feelings so generally indulged towards you by my esteemed brethren.

Praying that it may please the Great Head of the Church to prolong your lives, and to “ prosper the work of your hands upon you,”

I am,

With great respect,

Yours most faithfully,

JAMES ARCHBELL.

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## INTRODUCTION.

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THE *first* Grammar of a language has peculiar claims on the indulgence of future labourers in the same field of enquiry. The man who has the moral courage to dare to expose at once the extent of his knowledge and of his ignorance, with no other object in view than that his colleagues and successors may profit by both, is entitled to a candid and courteous reception of his labours from the few who alone are qualified to form an estimate of their utility. Excepting the hope of being useful, there is nothing in South Africa to stimulate philological enquiry. The languages of the Aboriginal tribes offer no literary treasures for the amusement or edification of the student. A few war songs are extant in every tribe; among the Amapondos even satirical songs may be occasionally heard; and among the Amazulu, songs embodying sentiments indicative of a more than ordinary sensibility, are said to exist; but generally speaking the African intellect does not appear

to advantage in the exercise of the imaginative faculties. In forensic debates, in legal pleas and cross-examinations, the native talent of a Kafir and Mochuana appears to advantage, and no one can witness such displays of intellectual gladiatorialship without being convinced that, in their case, intellect has not been affected by the distinction of colour or clime. In Europe no curiosity appears to exist among even the curious in philology respecting South African dialects; as a proof of which, it is only necessary to refer to the article *Language*, in the seventh edition of the Encyclopædia Britannica published in 1836, in which the writer appears to have been totally unacquainted with the philological labours of the Portuguese Missionaries in Congo and Angola, in the sixteenth and seventeenth centuries, as well as of more modern Missionaries in South Africa since the beginning of the present century. If the South African dialects were mere barbarous jargons, unsusceptible of cultivation, and defying all attempts at systemization, some excuse might be made for voluntary ignorance, where knowledge would be productive of no profit: but since, on the contrary, these languages are regular in their formation, copious and harmonious in a high degree, and so peculiar in their construction as to have excited the curiosity of a writer so well known as the candid and learned LICHENSTEIN, one naturally expected that in a work professing to post up, as it were, the results of the discoveries

and enquiries of the last twenty years, some reference would be made, in an article devoted to *Language*, to the singularities of the dialects of South Africa, and the present state of our information respecting them. Under such circumstances of voluntary ignorance on the part of the learned, and of perfect indifference in all other quarters, the man who industriously devotes his energies to the labour of systematizing an African dialect, cannot expect to be cheered on his way by the scantiest portion of approbation from the literary organs and directors of public opinion. His task may be as difficult as the labour of unraveling half a dozen of the written dialects of India, where assistance from learned natives can easily be procured ; but as his sphere of action is comparatively unnoticed and unknown, his industry is alike undervalued and unrewarded. In India, the Honourable Company patronize sufficiently every attempt to facilitate the acquaintance of the native tongues ; and what is of still greater importance, require of their civil servants a certain degree of familiarity with the languages of the people with whom they are obliged to have daily intercourse in the discharge of their official duties. In the Cape colony men are sent to fill offices of importance in the civil and legal departments, who remain, during the whole period of their service, ignorant even of the Dutch lan-

guage, spoken by a majority of the inhabitants of the colony, a respectable knowledge of which might be acquired in a few months. No wonder that the study of the native dialects has been quite neglected, and that all the important transactions between the colonial functionaries and the Kafir and Bechuana tribes have been conducted through the medium of interpreters, who, until very lately, were chiefly selected from native convicts, undergoing, for various crimes, the doubtful process of reformation at Robben Island, the common receptacle of Cape irreclaimables. Within the last few years a more respectable class of Native and European interpreters has been raised up, on which the most perfect reliance can be placed. But yet it appears very strange that now, when abundant facilities are offered for the acquisition of the Kafir and Sechuana languages, it should not have occurred to the British or colonial governments to require a certain degree of knowledge of these languages as indispensable to all future candidates for official situations on the northern and eastern frontier. It would be a useful stimulus to the hitherto uncultivated talent of colonial youth, ambitious of civil employment, to be informed that some proof of mental ability was requisite to their admission into the civil service of the colony ; and it is evidently the duty of the British and colonial governments to demand of every candidate for office, in addition to the ordinary routine of

a liberal education, a respectable knowledge of the two principal native languages, in cases where such knowledge would be advantageous to the public service.

The following remarks on the languages of South Africa, may not be unacceptable to such as feel interested in similar enquiries, and they will serve as a suitable introduction to this, *the First Grammar of the Sichuan Language.*

In the present state of our information it appears probable that all the languages of South Africa may be classed under two divisions or families. The first and most ancient, which was probably that spoken by the earliest inhabitants who found their way to this extremity of the globe, comprehend the dialects spoken by the Namacquas, Bushmen, Koranas and Hottentots ; these dialects, (all of which, though differing from each other, are radically the same,) were once spoken throughout all South Africa as far as the Kei River ; but now within the old colonial border, Dutch has almost entirely supplanted them ; and beyond the old border of the Kei, the Kafirs having conquered that country from the Hottentott tribes, no trace of the Hottentott language remains, unless it be that the Kafirs have adopted the disagreeable clicks from their Hottentott predecessors, together with various words now naturalized in the Kafir language. Along the northern frontier of the colony

the Namacqua, Korana and Bushmen dialects are yet spoken by a numerous although scattered population. These dialects are entirely different in grammatical construction from the Kafir and Sechuana language; they abound in those peculiar and barbarous sounds called clicks; and from their harshness, and the limited nature of their vocabularies, appear to be barriers in the way of religious and intellectual culture, and as such, doomed to extinction by the gradual progress of christianity and civilization: In the Namacqua dialect, the four Gospels have been translated by the Rev. Mr. SCHMELEN, of the London Missionary Society, whose wife, a pious native, was of great assistance to him in this laborious undertaking; they have been printed by the Bible Society. The learned Dr. VAN DER KEMP, the first missionary sent by the London Society to the Cape, published at Bethelsdorp a part of a catechism in the Hottentot dialect. The writer of this introduction had the curiosity to compile a sketch of the grammatical peculiarities of the Hottentot language, as spoken by the Gonaquas now scattered in Kafirland; but it is to be hoped that the prevalence of Dutch and English among the few tribes which yet speak these uncouth and inharmonious dialects will soon supersede the necessity of further literary labours, which in this language appear hitherto to have been more curious than useful.

The second division, or family, of the South African languages comprises the sister dialects spoken by the Kafir and Bechuana tribes, to the east and north of the colony. That the relationship subsisting between the Kafir and Sechuana is that of descent from a common parent is evident, not only from the many words common to both, but from an almost perfect identity in the leading principles of grammatical construction, as will appear from a comparison of the present Sechuana Grammar, with that of the Kafir, published in 1834. Yet each dialect has peculiarities of its own, sufficient to oblige the learner to consider it, for all practical purposes of speech and composition, as a distinct language. Thus the Kafir has adopted the Hottentot click, which is unknown in the Sechuana dialects, except the Sitlokwe, which most nearly resembles the Kafir. The Sechuana has a dual number, which is not found in Kafir. The sound represented by the letter *r*, is never heard in Kafir, but is quite common in Sechuana. The most striking peculiarity of the Kafir and Sechuana family of languages, is the *Euphonic or Alliteral Concord*. With the exception of a few terminations in the cases of the noun, and tenses of the verb, the whole business of declension, conjugation, &c., is effected by prefixes and by changes which take place in the initial letters or syllables of words subject to grammatical government; now as these changes, in

addition to the precision they communicate to the language, also promote its euphony, causing at the same time the frequent repetition of the same letter as initial to many words in a sentence, they, or rather the principles which regulate them, have been termed the *Euphonic or Alliteral Concord*. In the languages spoken in Congo, Angola, and Loango, the same peculiarity was noticed by some of the Romish Missionaries in the sixteenth and seventeenth centuries, though they profess to regard it as an unaccountable philological vagary, defying all rule. (See PIN-KERTON's collection of Voyages and Travels in Africa, 4to). When in England, 1834, the writer of these pages had the pleasure of an interview with that enthusiast in the cause of geographical discovery, J. DCOOLY, Esq., Secretary to the Geographical Society. This gentleman put into his hands a grammar of the Bunda language, spoken in Congo, written in Portuguese by one of the Missionaries of the Propoganda. This grammar acknowledges the existence of an extensive alliteration, produced by what we term the *Euphonic Concord*, though the principle itself, and the rules for its application, had not been discovered. Many words, plainly of Arabic extraction, are found in Sechuana and Kafir; in the latter, the frequent use of what grammarians technically term *epenthetic* and *paragogic* letters or syllables, reminds the learner of a

similar peculiarity in Hebrew and Arabic grammar.

Of the two sister languages, the Sechuana appears to be by far the most extensively spoken. The Kafir is confined to the Amaxosa, Abatembu, Amapondo, and Amazulu tribes, extending from the Great Fish River as far as the River St. Lucie, about half way between Port Natal and Delagoa Bay. A dialect of the Kafir, as spoken by the Amazulu, is also the language of that small portion of the Amazulu which, under the chief Matzilikatzi, wasted, a few years ago, the vast plains of central Africa, near the Kuruman and Kurrichene. In 1837 this marauding tribe was broken up by the emigrant Boors, rendering it probable that now the remains of the scattered tribes of Bechuanas may re-occupy their former localities. Sechuana, comprising a variety of dialects, only slightly differing from each other, appears to be a branch of an extensive language spoken through all Africa, from the northern boundary of the Cape colony, as far as the equator. On the west coast of this extensive territory the Damaras, a tribe visited by Mr. ARCHBELL at Waalvisch Bay, and again by the way of Great Namacqualand, speak a dialect of Sechuana. In Congo, Angola and Loango, the languages spoken are evidently of the same class. The natives of Delagoa Bay, the Makooa tribes, extending from  $17^{\circ}$  to  $4^{\circ}$  south latitude, the Sowauli or Sowaiel who dwell beyond

the Makooa, as far as  $2^{\circ}$  north latitude, the Monjou, who are supposed to be so far in the interior as a two or three months' journey north-east from Mozambique, speak languages only slightly differing from the Sechuana spoken near the Cape colony. An Arab, who had travelled for commercial purposes from Mombas to Mozambique, at some distance from the sea coast, gave the writer of this some specimens of the languages spoken among the tribes through which he had passed, in which Kafir and Sechuana words were easily recognized. Natives conveyed from the interior to Mozambique, and from thence taken to the Bechuana country, have found no difficulty in making themselves understood ; sufficient proof this of a radical identity of language. From  $2^{\circ}$  north latitude, the dialects of the Samauli, Galla &c., are quite distinct from the Sechuana and, exhibit manifest proofs of an intimate connection with the Coptic, Ethiopic and Arabic languages. It is to be hoped that the Episcopal Missionaries now in Abyssinia will be encouraged to furnish grammars and vocabularies of the languages of the tribes by which they are surrounded, as such information would throw much light on the origin and migration of the African races. The following specimens of the vocabularies of the tribes, whose languages appear to resemble Sechuana and Kafir, taken from BOTELAR's Voyage on the East Coast and SALT's work on Abyssinia and East Africa, will perhaps be deemed interesting :—

*Ir and Sechuana.*

ENG	MONJOU.	SOWANLI OR SO-WAIEL.
Assagai,		
Bullock,		
Beef,		
Blood,		
Bed,		
Bones,		
Bird,		
Big man,		
Breath,		
Bite,		
Cold,		
Die,		
Entrails,		
Head,		
Large,		
Neck,		
Oil,		
Pig,	luve,	
Rib,		
Stand,		
Swim,		
Teeth,		
Walk,		
Water,	e,	
Buffalo,	ate,	
Antelope,		
Buck,	lah,	
Eyes,	o,	
Mouth,	o,	
Come,	-o	
Thine,		
Two,		mabbeze,
Three,		madato,
Ten,		kone,
Sleep,		kullale,

*Specimens of the Languages of South Africa resembling the Kafir and Sechuana.*

ENGLISH.	KAFIR.	SECHUANA.	DELAGOA BAY.	MAKOHA.	MONJOU.	SOWANLI OR SO-WAIEL.
Assagai,		maroom,	mafoom,			
Bullock,	inkomo,	khomo,	ohm,			
Beef,	inyama,	nama,	inyahimo,			
Blood,	i-gazi,		gahtey,			
Bed,	ukuko,		lacooko,			
Bones,	amatambo,		marrahmbo,			
Bird,		nunyani,	yohnnyano,			
Big man,	umtu omkulu,	mona mogulu,	monohncoolo,			
Breath,	umpefumlo,		efamoolah,			
Bite,	luma,	luma,	loom,			
Cold,		sirami,	sheramey,			
Die,	ukufa,		kufa,			
Entrails,	amatumbu,		marroombo,			
Head,	in-thloko,	khlogo,	shoco,			
Large,	in-kulu,	sigulu,	shecoolo,			
Neck,	in-tamo,	thamo,	inahmo,			
Oil,	amafuta,	mafura,	mahfusah,			
Pig,	i-gulube,	kulubi,	goloua,	colua,	leguluve,	
Rib,	u bambo,		imbahmbo,			
Stand,	yima,		yim,			
Swim,	thlamba,		thlambo,			
Teeth,	amazinyo,		mahteenyo,			
Walk,	hamba,		fahmbah,			
Water,	amanzi,	mitsi,		maze,	meze,	
Buffalo,	inyati.				neyate,	
Antelope, or red						
Buck,		palah,			jepalah,	
Eyes,	amethlo,	eiklo,		meto,	mezo,	
Mouth,		shano,		yanoo,		
Come,	yiza,			akwow,	aiz,	
Thine,	ako,	ago,				
Two,		mabedi,				
Three,	matatu,	mararu,				
Ten,	shumi,	shumi,				
Sleep,	lala,	llala,				

FOIL



Some progress has been made towards the formation of a Kafir and Sechuana literature by the missionaries of the various Societies occupying this field of labour. In Kafir, the Wesleyan missionaries have printed several elementary books, have translated the whole of the New Testament, and three-fourths of the Old. Isaiah, Joel, 45 Psalms, two editions of the four Gospels, and the Epistles of James, Peter, Jude and John, have been already printed; the Acts of the Apostles are in the press. The British and Foreign Bible Society, by a munificent grant of 500 reams of paper, and by guaranteeing the expense of printing, have testified their regard for the best interests of the African races. A Kafir Grammar, in a thin quarto volume, has been printed at the Wesleyan press, of which a new edition, with considerable additions and improvements, is ready for publication. A Kafir Dictionary is also preparing. The Missionaries of the Glasgow Society have translated a considerable portion of the New Testament, and have printed, in Cape Town, an edition of the Gospel of St. Matthew, in which undertaking they also have been assisted by the Bible Society. Two versions of the Scriptures in one language may, at first sight, appear undesirable; but considering that these translations are *first* translations, the additional expense incurred is nothing, when set in competition with the additional facilities afforded by the existence

of two independent versions for the compilation of a standard edition at some future period. The first elementary books, in the Kafir language, were printed by the Glasgow Missionaries, and a few pages of a vocabulary were also printed, but never completed.

In Sechuana the Missionaries of the London, Wesleyan, and Paris Societies have printed some elementary works. The Gospel of St. Luke has been translated and printed by the Rev. Mr. MOFFAT; the Scripture extracts of the British and Foreign School Society have also been translated and printed by the London Society's Missionaries, to the general accuracy of which Mr. ARCHBELL, the author of the Sechuana Grammar, has borne honourable testimony. Mr. ARCHBELL is also preparing a Sechuana Dictionary for publication, and has commenced a translation of the Scriptures.

The importance of the Kafir and Sechuana languages, especially the latter, as opening to us the means of communicating with all the tribes of Africa south of the equator, renders every attempt to facilitate their acquisition interesting to the merchants and traders of the Cape colony. As a medium for the communication of divine truth, the Sechuana, from the extensive range of its influence, has peculiar claims on the attention of the British and Foreign Bible Society. A Sechuana version of the sacred Scriptures would form the basis of many others, spoken by some millions of the human

race. Along the line of coast, from Delagoa Bay to Cape Delgado, in  $10^{\circ}$  south, the influence of the Portuguese is unfavourable to any efforts towards the mental and moral improvement of the native tribes in the interior; and it is questionable whether access to them would be permitted. Beyond Cape Delgado the influence of Imaum of Muscat, the friend and ally of the British government, might undoubtedly be exerted to facilitate British intercourse with the interior. It cannot be expected that a Mohammedan power should be very favourable to missionary exertions; but much might be done preparatory to any direct attempt at preaching the gospel. We much want to ascertain the moral statistics of South-eastern Africa, the peculiarities of the dialects spoken, and to prepare the way for their acquisition by grammars and vocabularies, in which *one uniform alphabetical system* should be used. Versions of select portions of the Scriptures might be attempted, which, though very inferior to subsequent efforts, would be invaluable helps to future missionaries.

It is high time the attention of the Christian public should be called to the consideration of the claims of South-east Africa. The East and West Indies, Western Africa, America, China, Australia and Polynesia have received such a degree of attention as the means of the various religious societies have been able to supply; but not one missionary has ever been sent to explore the vast extent of country be-

tween Delagoa Bay and the Red Sea. The Mohammedan faith, under the patronage of the Imaum of Muscat, is rapidly spreading from the commercial depots on the coast into the interior. It is to be hoped that the enterprise of the merchants and traders of the Cape colony, especially if aided by steam navigation, will soon make the whole line of coast, as far as Abyssinia, as familiar to the enterprising youth of this colony as Kafirland and the Bechuana country now are. The risk of a voyage to Zanzibar at certain seasons, is not so great as that attending a journey to the Bechuana: and the superior enterprise and natural facilities afforded by the Cape colony would soon enable British merchants to compete on fair terms with the Arabs of Muscat, and the Banyans of Bombay. The extension of British trade and influence would afford openings for missionary labour, of which many zealous men would be ready to avail themselves. The missionary societies now occupying Southern Africa must be directed to consider their present operations but as stepping stones to a still wider and more important sphere of operations: and, above all, prayer must be made before God continually, that it may please Him to hasten the time when “Ethiopia shall stretch out her hands unto God.”

W. B. BOYCE.

NEWTONDALE, *Kaffraria.*

THE TEN COMMANDMENTS AND LORD'S PRAYER,  
IN SECHUANA.

MILAU I MISHUMI.

EXODUS xx : 1—17.

- 1.—Morimo o na bua lipua tsi ri cotli tsiuo li o na ri,
- 2.—Ki na Morimo Jehofa oa gago io o goisitsing coa kua lifatsi ya Egipta, li coa kua 'ngklung ya kolego.
- 3.—Ga gontla ua nali mirimo i sili apili ga ami.
- 4.—Ga gontla ua eitiela sicuanco si sitiloing, lifa sicuanco sa silo si singoi si ri mo ligudimong, lifa si ri mo atsing ea kua tlaši, lifa si ri mo mitsing ia kua tlaši ga liatsing,
- 5.—Ga gontla ua eikubama go cona, lifa sirirela : gone ki 'na Morimo Jehofa oa gago kiena Jehofa oa lihuha, io obatlang lilibi tsa buhara mo baneng mogo sikeng sia mararu li sia mani mogo bona ba ba 'nkilang.
- 6.—Mi oa bontsa cuaro mogo ba tausanda ba bona ba ba 'nta-tang li ba bulukang milau ia ami.
- 7.—Ga gontla ua bitsa eina ea Morimo Jehofa oa gago fela ; gone Morimo osaka oa tla bona motu o sina molatu io o bitsang eina ea ena fela.
- 8.—Gopula tsatsi ea sabata go ea galaletsa.
- 9.—Mo malatsing a marataru ua tla riha litiro tsi ri cotli tsagago mogo li ana.
- 10.—Mi tsatsi ea lishupa kiena sabata sa Morimo Jehofa oaga-ga : mo tsatsing ye, u sa ka ua tla riha tiro ipi ; oena, li mora u li morari u, lifa moklanka u, lifa mohula u ; lifa likhomo tsa gago, lifa moeng oa gago io mo korong ya gago.
- 11.—Gone mo malatsing a marataru Jehofa o na riha ligudimo li liatsi, li noka ea kulu, li dilo cotli tsi ri mo go li cona ; mi a eikutsa ka tsatsi ea shupa : Kagona Morimo a tsegahatsa tsatsi ea sabata mi a e galeletsa,

12.—Tlotla Rago li Mago ; gori malatsi a gago a ne melili mo atsing ye ki ana gonailoing ki Morimo Jehofa oa gago.

13.—Ga gontla ua bolaia.

14.—Ga gontla ua gokolola.

15.—Ga gontla ua ucua.

16.—Ga gontla ua kakanya maka go io mongoi.

17.—Ga gontla ua eletsa 'nklo ea mongoi oa gago Ga gontla ua eletsa mosadi oa mongoi oa gago lifa maklanka oa gagoi, lifa mohula oa gagoi lifakhomo ea gagoi lifa esala ea gagoi li sing sipi sa mongoi oa gago.

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#### TAPELO YA MODIMO.

Hara oa rona io mo ligudimong eina ya gago e li ne khalalelo ; Golaula ga gago e go tla ; riha monu lifatsing ka ha u ratang go riha kagona yaka mo ligudimong ; Ri ne gumpienu siyo sa metsi i otli :—Mi u ri icuarela milatu i rona yaka ri icuarela ba ba rihiling milatu i katlanong i rona ; Mi u si ri tlogel mopapalong, mi u ri golola ha boleong, Ka bogosi bo li yoa gago, li thata, li tlotlo, ka bosina bokutla, Amene.

## A SICHUANA GRAMMAR.

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### SECTION I.

#### *Letters, Spelling, and Pronunciation.*

1.—The Sichuana Alphabet consists of twenty-four Letters, five of which are Vowels, and nineteen are Consonants, of which one is a Guttural.

##### VOWELS.

2.—The Vowels are a, e, i, o, u, which are thus sounded:—

LONG.			SHORT.		
	SICH.			SICH.	
A	a	as a in rather, hara.	A	a	as a in lad, ban.
E	e	a hate, hela.	E	e	e wet, met.
I	i	e seek, bitsa.	I	i	i sit, lintsi.
O	o	o hole, bona.	O	o	o lot, gom.
U	u	oo loop, nusa.	U	u	u sun, nun.

3.—Vowels are long when initial in a word, and when situated in the accented syllable. An apostrophe is used to express the extremely short sound of *u* and *i* before *m* and *n*, as heard in certain words, such as 'mpa, 'ncu, 'nta.

## CONSONANTS.

CONS. NAMES.	REMARKS.
B b be,	Something softer in sound than the English <i>ba</i> .
C c che,	The Missionaries of the London Society represent this sound by a compound character, <i>ch</i> . It is sounded as the Italian <i>c</i> before <i>e</i> and <i>i</i> , or as <i>tch</i> in the English word <i>fetch</i> .
D d de,	Its sound is seldom heard in Sichuana, except in the Sirolong dialect, in such words as <i>dlibi</i> , <i>dluma</i> , &c., when it is invariably followed by <i>l</i> . In Sishuta its sound is sometimes heard more distinctly.
F f fe,	Used in the dialects spoken by the South-Eastern Tribes, and in foreign words. It is mostly used in the Sirolong and Sishuta dialects, and is also a very common sound in the Sitlokwa. In Sitlapi, <i>h</i> is used instead, as <i>sihaga</i> , which in the other dialects would be <i>sifaga</i> . It generally occurs where <i>g</i> or <i>h</i> is succeeded by a vowel, and especially the vowels <i>a</i> and <i>e</i> ; as <i>hela</i> in Sitlapi becomes <i>fela</i> in the other dialects: in short, it somewhat resembles the ancient digamma of the Greeks; with, however, this difference, that it changes the sound merely, and does not form a distinct syllable. It facilitates an easy pronunciation.
G g	Pronounced as <i>g</i> in Dutch when initial or inserted; but as a termination or affix, it has the sound of <i>g</i> , as heard in <i>sing</i> , <i>ring</i> , &c. This sound is heard when it terminates either a word or syllable.
	It often interchanges with <i>h</i> , when preceded by a vowel, as <i>sigaga</i> , which otherwise would be <i>sihaga</i> .
	In Sishuta its guttural sound is less heard than in the other dialects, a preference being

given to *h* and *f*, which are often used in its stead; as *houfi*, instead of *goufi*; *sifaga*, instead of *sigaga*.

H h he,

It is sounded the same as the Hebrew *he* or *hay*, and is used in all the dialects of Sichuana. It is always a radical, not being used in the inflexions of words; nor does it admit of any of the euphonic changes.

Preceded by *k*, it forms the strong guttural heard in *khosi*.

Followed by the vowel *a* it is interrogative.

J j je,

Used in foreign words.

K k ka,

L l el,

It is one of the euphonic letters; and is used in conjunction with *th* to form the peculiar sound heard in *Mothlomi*, *thlaba*; which is peculiar to the Sishuta and Sitlokwa dialects.

M m em,

It is also an euphonic letter, and followed by the vowel *o* is of the same influence as the Hebrew *mem*, always denoting an active power; forming nouns, expressing instruments or means of action; as *mogomi*, a digger, from *gomma*, to dig.

N n en,

P p pe,

When followed by *h* as *ph* it has a strong labial sound, as heard in *phatla*, *phaga*.

R r er,

Is an euphonic letter, and sometimes interchanges with *l*, especially in the Sitlapi and Sirolong dialect; as *lona lotli*, *rona rotli*.

S s es,

S is also an euphonic letter.

T t te,

Followed by *l*, it expresses the peculiar sound heard in *tlwari*, *tlola*, &c.

V v ve, {

Used in foreign words.

W w we, }

Y y ye,

Z z tsed. It is of the same power as the Hebrew *tsaddi*, and is commonly used instead of a double consonant, *sd*, *ts*, *ds*.

The sounds which are represented by *c*, as heard in *cake*, and *q*, as heard in *quail*, are supplied by *k*; and the sound of *c*, as in *centry*, is supplied by *s*; *j* and *x*, as heard in *jug* and *exchange*, are not heard in Sichuana.

4.—The Consonants *c*, *d*, *f*, *g*, *h*, *j*, *t*, *v*, and *z*, are not employed in the inflexions of words, and may be considered radicals.

#### DIPHTHONGS.

5.—The Diphthongs are six in number:—

ai,	as heard in i in pine,	and in kai,	Sichuana,
au,	," ou in house, as in	{	
	the Lincolnshire dialect,	}	
ei,	as heard in ei in heighho,	," eintla,	"
eu,	no similar sound in English,	," sisheu,	"
oi,	," oy in joy,	," goiena,	"
ou,	," ou in mouse,	," koutsa,	"

6.—There is some little difference between the system of authography adopted in this Grammar, and that employed by the Missionaries of the London Society. The author has endeavoured as far as possible, to assimilate his system to that which is employed in Kafirland by the Missionaries of the Glasgow and Wesleyan Societies; which system is founded on the simple and uniform scale recommended by Professor Lee in his Grammar of the New Zealand language. By this means anomalies in spelling syllables of the same sound with different letters are avoided, and the language rendered more easy of acquisition both to the European and native learner.

The system here followed is also recommended by the consideration, that a person acquainted with Kafir will readily read Sichuana, by merely observing the difference in the sounds of the letters *c*, *g*, and *r*; a point of no small importance to those missionaries and travellers who may visit portions of South Africa where the Bechuana and Kafir tribes meet, and where, the population being of a mixed character, renders both languages necessary to be known.

7.—By attending to the following observations, the orthography used by the Missionaries of the London Society will be easily understood. The vowel sounds only differ in the vowel *e*; when accented *é*, they sound it as *a* in hate, when unaccented as *ee* in feet. Seven additional diphthongs are used by them, which in the system adopted in this Grammar, are avoided by the insertion of *w* and *y* before the final vowel: thus,—

BY THE LONDON SOCIETY,	IN THIS GRAMMAR.
eo, as in eona,	yo, as in yona.
ea, " tlaeang,	ya, " tlayang.
oa, " borioang,	wa, " boriwang
oe, " loe,	we, " lwe.
ue, " gague,	we, " gagwe.
ua, " kua,	wa, " kwa.
ui, " tlui,	wi, " tlwi.

#### COMPOUND CONSONANTS.

8.—The following examples of the Compound Consonants, will easily enable the learner to distinguish them in reading; they are generally pronounced as similar combinations would be in the English language.

cw, in	cwa ;	as <i>tchwa</i> if written in English.
dl,	dlibi ;	peculiar sound.
khl,	khlogo ;	peculiar sound.
kw,	kwana ;	as <i>qu</i> in English.
kh,	khosi ;	as <i>k</i> aspirated.
ng,	bangwe ;	as <i>ng</i> in English.
ny,	nyaricwe ;	peculiar sound.
ph,	phatla ;	as <i>p</i> aspirated.
sh,	Mosheshwe ;	as <i>sh</i> in English.
th,	thata ;	as German <i>th</i> .
thl,	thlaba ;	
tl,	tlisari ;	peculiar sounds.
tlw,	tlwe ;	
ts,	tsi ;	
tsh,	tshwe ;	as <i>ts</i> and <i>tsh</i> if written in English.

#### ACCENT.

9.—In simple words the accent is always on the penultimate; in compound words there is also a slight accent on the penultimate of the first word; as *bogúlugúlu*.

10.—In words of four syllables the accent is on the first, as well as on the penultimate syllable; as *ítuméla*.

#### SYLLABICATION.

11.—Syllables always terminate in a vowel, with the following exceptions:—

- (1.) A few interrogative particles of one and two syllables end in *ng*; as *ing*, *mang*, *yang*, &c.
- (2.) Nouns in the accusative case end in *ng*; as *moneng*,
- (3.) The second person plural of the imperative mood terminates in *ng*; as *rulang*.
- (4.) In the abbreviated form of the adjective, *n* terminates a syllable; as *bantsi*, which is a contraction of *ba 'ntsi*.
- (5.) The above, together with a few distinct nouns, comprise all the exceptions to the general rule.

#### READING.

12.—There are in Sichuana no silent vowels or consonants; every letter must be pronounced. This rule applies also to foreign words introduced into the language.

## SECTION II.

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### *Division and Derivation of Words.*

1.—The usual division of words into nine classes, viz:—Article, Noun, Adjective, Pronoun, Verb, Adverb, Preposition, Conjunction, and Interjection, may be conveniently adopted in the Sichuana language.

2.—The Article is included in the word itself; thus *Pitsi* means *a* or *the* horse. When for the sake of emphasis or distinction, the definitive article would be used in English, the Bechuanas use the demonstrative pronoun: thus, *Motu yona*, that man: *Motu yo*, this man.

3.—The second person singular of the imperative mood of the verb may be considered the root, from which most words may be directly or indirectly derived. In this situation the simple root appears unincumbered by prefix or affix, and yet not wanting in any of its integral parts.

4.—By prefixes to the root, but more frequently by a change of initial and termination, verbal nouns are formed. Thus, from *itsi*, to know, comes *kico*, knowledge; from *ruta*, to teach, comes *tuto*, a teaching; *moruti*, a teacher; from *riha*, to work, comes *tiho*, work; from *rihela*, to serve, comes *tielo*, service; from *tsamaia*, to walk, come *tsamaio*, a walking, and *tsamo*, a walking stick.

5.—Nouns are also formed from adverbs, as *morimo*, a superior person, from *remo*, above.

6.—In addition to the adjectives, properly so called, certain tenses of the neuter verb are used adjectively, as will be seen when we come to treat of *Adjectives*, sec. 4.

## EUPHONIC CONCORD.

7.—The Sichuana, Kafir, and other languages of South Africa, spoken from Congo on the West, to Mombas on the East, though varying in their respective vocabularies and in the use of dialectic forms of speech peculiar to each family of tribes, preserve one distinct mark of family relationship and common origin, manifest in the influence of the Euphonic or Alliteral concord upon the grammatical changes of words.

8.—With the exception of a few changes in the last syllables of the noun and verb, the whole business of declension, conjugation, &c., (chiefly effected in the inflected languages of ancient and modern Europe, by changes in the termination) is in Sichuan carried on by prefixes and by changes in the initial letters or syllables of words subject to grammatical government; as Euphony is evidently one great object to which these changes are subservient, and as this is secured by the frequent recurrence of similar letters and syllables promoting an easy and agreeable transition from one word to another; this peculiarity, upon which the whole grammar depends, has been, with the greatest propriety, termed the **EUPHONIC OR ALLITERAL CONCORD.**

## SECTION III.

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### OF NOUNS.

1.—Some are of two numbers, the singular and plural; others have three numbers, the singular, dual, and plural. Both kinds are distinguished by their prefixes, the first kind by the singular prefixes *mo*, *ma*, *mu* ;\* and the plural prefixes *ba* and *mi*; and the second, by the singular prefixes *li*, *si*, *bo*, *bu*, *a*, *c*, *g*, *k*, *n*, *p*, *t*, *z*, *lu*, *un*, *en*, *in*, *lo*: the dual prefixes are *ma*, *li*: and the plural prefixes are *mi*, *ma*.

The changes of the singular prefixes into their corresponding duals and plurals, are effected according to the following rules.

### FORMATIONS OF DUALS AND PLURALS OF NOUNS.

2.—In all personal nouns the prefix *mo*, is in the plural changed into *ba*, as *motu*, *batu*.

3.—Some nouns are irregular in the formation of their dual and plural, principally of that class which are generally called proper: as *hara*, father, forms its plural of *bu* as a prefix, without dropping the first syllable of the root; as, *buhara*, fathers. *Monari*, which is the Dutch Mynheer

\* *Ma* and *mu*, as applied to persons, are probably corruptions of *mo*, which have inadvertently crept into the language.

Sichuanaized, and which they consider a proper noun forms its plural of *bu*, as *bumonari*.

The national name is peculiar. as

SINGULAR.	DUAL	PLURAL.
Mochuana.	Buchuana.	Bichuana.

4.—*Mo*, prefixed to nouns expressive of things forms its plural of *mi*, as *molomo*, *milomo*. This formation is precisely the same as the class of neuter nouns in Kafir, commencing with the prefixes *um* and *imi*, which are probably a corruption of the Sichuana *mo* and *mi*.

5.—Singular nouns with the prefix *li*, form the dual of *ma*, and their plural of *mi*, as *liklo*, *maklo*, *miklo*.

6.—Nouns, whose initials are *a*, *c*, *g*, *k*, *n*, *p*, *t*, and *z*, form their duals by prefixing *li*, and their plurals by prefixing *ma*; as *atsi*, *liatsi*, *maatsi*, *caka*, *licaka*, *macaka*; *gai*, *ligai*, *magai*; *klau*, *liklau*, *maklau*; *nunyani*, *linunyani*, *manunyani*; *tipa*, *litipa*, *matipa*; *pino*, *lipino*, *mabino*,\* *zebi*, *lizebi*, *mazebi*.

7.—Nouns, whose initials are *lu*, *si*, *un*, *en*, *in*, form their duals by changing the singular prefix into *li*, and their plural, by changing it into *ma*; as *lumau*, *limau*, *mamau*; *siaitla*, *liaitla*, *maaitla*; *untwa*, *lintwa*, *mantwa*; *enca*, *linca*, *manca*; *ince*, *lince*, *mance*.

8.—A few nouns under rule 2, are irregular. The plural particle *mi*, is prefixed, and the initial *m*, is changed into *b*; as *mu*, earth; *mibu*, earths; *mutla*, a hare; *mibutla*, hares.

9.—In forming the dual and plural of nouns, with the initial of *li*, of the third rule; when the root initial is *k*, it is changed into *g*, as *likung*, *magung*, *migung*.

10.—Nouns, whose initial syllable is *bo* or *bu*, which are mostly or wholly monosyllables and dissyllables, the dual and plural signs are prefixed; as *bubi*, *mabubi*, *mibubi*.

11.—Nouns formed by the prefix *lu*, when the dual pre-

\* When the plural prefix *ma* precedes the initial *p*, the *p* is changed into *b*; *pocho*, *lipicho*, *mabicho*.

fix comes before *b*, it is changed into *p*; when it comes before *l* in the dual and plural, it is changed into *t*; as *lubona*, *lipona*, *mabona*; *lulimi*, *litimi*, *matimi*.

12.—In the Sirolong dialect a few nouns of the initial syllable *si*, form their plural by changing it into *dli*, sounded almost like the Welch *ll*; as *silo*, *dlilo*; *siyo*, *dliyo*.

13.—In compound nouns the plurals are inserted immediately before the words to which they would have been prefixed, had they been simple and alone; as *gariganagang*, *garigalinagang*.

#### OF GENDER.

14.—In Sichuana there are but two grammatically distinct genders, the personal and the neuter; these are all that have any influence in the grammar of the language. The personal gender includes the masculine and feminine, for though there are three ways of distinguishing the feminine from the masculine, yet these have no arbitrary influence in relation to any of the conjugations.

15.—The feminine gender is distinguished from the masculine by the addition of *namagadi*; as

Tau,	lion,	Taunamagadi,	lioness.
Inca,	dog,	Incanamagadi,	bitch.
Pitsi,	horse,	Pitsinamagadi,	mare.

Literally the above are, *lion it a female*; *dog it a female*; *horse it a female*; *gadi* being merely an euphonic change of *sadi*, the feminine particle; as *mosadi*, a woman, perhaps (literally) a female man.

16.—The feminine in adjectives is distinguished from the masculine by the termination *ana*; as *komo ya konau*, a red ox; *komo ya konana*, a red cow; *komo ya uncu*, a black ox; *komo ya uncwana*, a black cow. The above seems to be a mere affix of the diminutive particle, and is principally used to distinguish the sex of cattle, when speaking of them as this or that colour; as, was it a red ox? *komo ya konau*? no, it was a red cow, *komo ya konana*.

17.—The feminine is generally distinguished from the masculine by different words; as

Mogoloi,	brother,	Kaitsadia,	sister.
Molumi,	uncle,	Mangwani,	aunt.
Hara,	father,	Ma,	mother.
Mosimani,	boy,	Mositsunyani,	girl.
Morau,	son.	Morari,	daughter.

18.—The euphonic government in Sichuana makes several words, which are neuter in sense, follow the analogies of personal nouns; and also many nouns which are personal, form their duals and plurals after the manner of neuter nouns; *khosi*, a chief, follows the analogies of neuter nouns, and forms its dual and plural accordingly; as *khosi*, *likosi*, *magosi*; *magoma*, a spade, takes the euphonic particle of personal nouns. These latter, however, form the dual and plural, according to neuter nouns; as *mogoma*, *magoma*, *migoma*.

#### CLASSIFICATION OF NOUNS.

19.—To avoid perplexity and to furnish a definite reference, nouns may be advantageously classed according to their euphonic letters or syllable into ten kinds or declensions; five of which are singular, two plural, and three dual and plural. By this method much repetition will be avoided, and an easy understanding of the various rules will be facilitated.

#### CLASSES OR DECLENSIONS.

20.—I. Declension comprises nouns of the personal genders beginning with the prefix *mo*.

Nouns of this declension take *wa* for their euphonic letters.

II. Declension contains singular nouns of the neuter genders begining with the prefix *mo*.

Nouns of this declension take *o* for their euphonic letter.

III. Declension contains singular nouns of the neuter genders beginning with the initials *a*, *c*, *g*, *k*, *n*, *p*, *t*, *z*, *un*, *en*, *in*; *um*, *em*, *im*, (the initial vowel of the three last being generally cut off, and its place occupied by an apostrophe).

Nouns of this declension take *ya* for their euphonic letters.

IV. Declension comprises singular nouns of the neuter gender beginning with the prefix *si*.

Nouns of this declension take *sia* for their euphonic letters.

V. Declension comprises nouns of the neuter gender singular number beginning with the prefixes *bo*, *bu*.

Nouns of this declension take *yobo* for their euphonic letters.

VI. Declension contains plural nouns of the personal gender beginning with the prefix *ba*.

Names of this declension take *ba* for their euphonic letters.

VII. Declension contains nouns of the neuter gender, plural and dual numbers beginning with the prefix *mi*.

Nouns of this declension take *i* for their euphonic letter.

VIII. Declension comprises dual and plural nouns beginning with the prefix *li*.

Nouns of this declension take *li* for their euphonic syllable.

In the Sirolong dialect there is a peculiarity to be noticed, the euphonic *li* is changed often into *tsidi*; *likhomo*, *tsidi thata*.

IX. Declension comprises nouns dual and plural of the neuter gender, beginning with the prefix *ma*.

Nouns of this declension take *a* for their euphonic letter.

X. Declension comprises nouns beginning with the prefixes *lo*, *lu*.

Nouns of this declension take *lo* for their euphonic syllable.

REMARK 1.—To save the learner time, it may be well to notice that all singular nouns of initials not specified in the above classification, follow the analogies of nouns of the 3d declension.

2.—There are a few apparent exceptions to the preceding rules; but as these are corruptions, which the adoption of a system of accommodation has introduced into the language, they are disregarded; a proper, original, grammatical mode of speaking being universally understood.

3.—The foreign words which have unavoidably been introduced into the language, take the prefixes and euphonic particles of their classes of nouns to which they by grammatical distinction belong; as *situlo*, for stool or chair; *Bayoden*, Jews. Personal nouns of foreign origin invariably follow the analogies of the first and fifth declensions; as

Moyoda wa 'nyana wa Moabrahama.  
Bayoda baa banyana ba Moabrahama.

#### OF CASE.

21.—In Sichuana are five cases, namely,—the nominative, genitive, dative, accusative, and ablative.. There is also a vocative, which, however, does not appear to be so clearly expressed as implied, which will be considered in its proper place.

22.—The nominative case exhibits the noun in its simple state, as a governing word in a sentence; as

(LITERALLY).

Motu wa fisa boyang,	A man he burns grass.
Khomo ya goga koloing,	An ox it draws the wagon.
Batu ba cuma lipila,	Men they hunt conies,

23.—It must be noticed that these personal pronouns are always repeated after their nominatives; hence we cannot, as in English, say, *Mary eats bread*; but *Mary she eats bread*, *Mary wa siga bogobi*: a woman she digs a garden, *mosadi wa lema masimo*.

24.—The genitive case is formed as follows:—

1st. By inserting the euphonic of the governing noun immediately before the noun governed in the genitive case; as *motu wa thabing*, a man of the mountains; *molomo wa pitsi e*, the mouth of this horse, &c.

REMARK 1.—The euphonic of the IV declension, which is *sia*, is changed into *sa*. This, it is easy to be observed, is occasioned by rapid articulation; as *silipi sa moklanka*, would probably, if spoken deliberately, be *silipi sia moklanka*, the hatchet of the servant.

2.—The euphonic of the VIII declension, which is *li*, and in the Sirolong *tsidi*, is changed into *tsa*: as *likhomo tsa Bashuta*, the cattle of the Bashuta.

3.—With the above exceptions, the form of the genitive, which is the most common, is the euphonic syllable of the class to which the governing word belongs, prefixed to the word governed.

4.—The tabular form of the declension of nouns, and their government in the genitive case, appended to this section, drawn up in imitation of that of the Rev. W. B. Boyce, in his Kafir Grammar, will be found useful in saving much time to the learner, and in facilitating the understanding of the above rules. Here are exhibited in one view the various declensions of nouns, and the manner in which they govern each other in the genitive case, one example of each declension appearing before the eye at one view.

2nd. The genitive is also formed by the addition of *ga* to the euphonics of each declension; as

I. Motu waga Khosi,	A man of the king.
II. Mogoma waga Moroka,	A spade of Moroka.
III. Pitsi yaga Bashuta,	A horse of the Bashutas.
IV. Silo saga Eliza,	A thing of Eliza.
V. Bolsilo yoboga motu,	A way of man.
VI. Batu baga Mosheshwi,	Men of Mosheshwi.
VII. Milatu iga monyana,	The guilt of the child.
VIII. Likhomo ligia Borolong,	The oxen of the Borolong.
IX. Maklo aga motu,	The eyes of man.
X. Lohumo loga Likhosi,	The riches of Kings.

25.—In the present state of the Sichuana orthœpy, it is difficult to decide whether the above form of the genitive does not apply to personal nouns only, and that every other use of it is a corruption crept into the language by an endeavour to accommodate foreigners; who, when they had secured one form of the genitive, and that apparently a general one, naturally adopted it in preference to any other. None except personal nouns seem to require it, but with these it is indispensable, as the initials are various, and the particle *ga* after the euphonic furnishes an easy alliteration to any initial in the alphabet.

*A Table shewing the government of Nouns in the Genitive Case.*

EUPHONICS PERSONS.	I.	II.	III.	IV.	V.	VI.	VII. excep. 4	VIII.	IX.	X.
mo,	mo,	i, &c.	si,	bo,	ba,	mi,	li,	ma,	lo,	
I. wa,	waga,	wamo,	wan,	wasi,	waba,	wami,	wali,	wama,	walo,	
II. wa,	waga,	wamo,	wan,	wasi,	waba,	wami,	wali,	wama,	walo,	
III. ya,	yaga,	yamo,	yau,	yasi,	yaba,	yami,	yali,	yama,	yalo,	
IV. sa,	saga,	samo,	siu,	sasi,	sabo,	sami,	sali,	sama,	salo,	
V. yoho,	yoboga,	yobomo,	yobon,	yobosi,	yobobo,	yobomi,	yoboli,	yoboma,	yobolo,	
VI. ba,	baga,	bamo,	bau,	bası,	babo,	bami,	bali,	bama,	balo,	
VII. i,	iga,	imo,	in,	isi,	ibo,	imi,	ili,	ima,	ilo,	
VIII. li,	liga,	limo,	lin,	lisı,	libo,	limi,	ili,	lima,	lio,	
IX. a,	aga,	amo,	an,	asi,	abo,	ami,	ali,	ama,	alo,	
X. lo,	loga,	lomo,	lon,	losı,	lobo,	lomi,	loli,	loma,	lolo,	

26.—In declension VIII of the table I have preferred using what I consider to be the euphonic particle of that nominative. In Sirolong especially I am aware that *tsa* is popularly used instead, yet as there is not another instance of such an unaccountable departure from uniformity, I am inclined to think that it is a dialectic corruption, which is associated with *tside*, of the same declension. All the other variations arise out of the union of two or more vowels, in which case the sound of one is lost in that of another; as the *i* in *sia* is lost in the latter vowel, and hence it becomes *sa*. The same remark bears also upon *baa*, which becomes *ba*. &c. In Sishuta the *tsa* is not used, neither is *tsidi*.

27.—The dative case is distinguished as follows:—

1st. In personal nouns the dative is formed by a combination of the two particles *kwa* and *go*, either or both of which express the preposition *to*; as

Ki eia kwago rare, I go to my father.

Ki a rapela kwago Kristus, I pray to Christ.

The above is used to express particular emphasis.

2d. *Kwa* and *go* are also used separately in the dative case: as

Ki a naya go rare, I give to my father.

Ki eia kwa thabing, I go to the mountains.

The latter form is in termination the same as the forms of the accusative and ablative. The personal pronouns have another form of the dative, which will be considered in its proper place.

3d. The sense of *for* in the dative is expressed generally by a particular form of the verb; as in answer to the question, For what do you work? *Ki a rirela khomo*; I work for an ox.

4th. *For*, in the dative is sometimes expressed by the particle *ka*; as, for what do you work? *Gasi ka sipi*, Not for any thing. This form often carries with it the import of, because of, for the sake of, &c.; as, *ka madi*, for the sake of money.

28.—The accusative case is generally the same as the nominative, but is sometimes distinguished by the termination

*ng* ; as, in answer to the question, Whom do you love? *ki a rata moreneng*, I love the master. What are you sowing? *Ki a yala mabeling*, I sow corn. In the above instances we may plainly trace the influence of a preposition understood, and we may suppose that the original form of expression would literally mean, I love *to* the master, I sow *with* corn.

29.—The vocative case is but little heard in Sichuana, and yet it can be expressed as follows: *yo morena*, O master; *yo khosi*, O king.

30.—The ablative case is distinguished—

1. By prefixing the preposition *mo*, and by adding the affix *ng* to the noun ; as,

mo mitsing,	in the water,
mo mutsing,	in the place.

2. In this form of the ablative, nouns ending in *o* change the final vowel into *u* ; as,

mo masimo,	mo masimung,
mo likhomo,	mo likhomung.

3. Nouns ending in *a* change the final vowel into *i*, affixing the sign of the ablative ; as,

mo lisaka,	mo lisaking,
mo sifala,	mo sifaling.

31.—The following is the manner in which the various signs of the ablative case are expressed :—

1. For expressing the sense of *by* the particle *ki* is used ; as,

Iririlweng ki motu,	it is made by man,
Ikoarilweng ki Modimo,	it is written by God.

The same particle which expresses the agent, the cause, or means of action, is also used to express the sense of *through* according to the above ; as,

Ki a riha ki wena, I work through you.

2. To express through in its other acceptation *ka* is used ; as,

Ka tsidili ka malopung	I went through the river,
Ka tlagili ka siponing,	I looked through the window.

3. To express the sense of *from* the particle *mo* is used ; as,

Khosí o 'nkolola mo motung, Captain deliver thou me  
from men.

This is principally used to express the idea of privation, transmission, emission, separation, &c.

4. The idea of derivation, extraction, &c. is expressed by the compound particle *mogo*; as,

I took it from them,      Ka itsaya mogo bona.

(Literally), I took it from among them.

5. From, as conveying the idea of removal from one place to another, and the like, is expressed by a prepositional form of the verb *acwa*, to proceed forth, or to come out, (literally) to out; as,

Ki cwili gaing,      I am from the town,

Li cwili thabing,      They are from the mountain.

Si cwa kai?      From whence are they?

Ba bulotsa cwang gona,      They set out from thence.

6. From, as possessing the idea of descent, as a son from his progenitors, is usually expressed by the compound particle *cwamo*; as,

Ki cwilimo motung,      I am from man.

(Literally) I am from in man.

7. When two nouns are related to each other, requiring the sense of *from* to be understood in the ablative case, the verb *acwa* is inserted as follows:—

I.	Motu wa cwang mutsing,	A man from the town,
II.	Molelo wa cwang motsing,	Fire      do.
III.	Pitsi ya cwang      do.	A horse      do.
IV.	Sitlako sa cwang      do.	Shoe      do.
V.	Bothata bo cwang      do.	Strength      do.
VI.	Batu ba cwang      do.	Men      do.
VII.	Milatu i cwang      do.	Guilt      do.
VIII.	Likhomo li cwang      do.	Oxen      do.
IX.	Matlala a cwang      do.	Skins      do.
X.	Lohumo lo cwang      do.	Riches      do.

8. To express emphasis a combination of three particles is used; as,

Motu wa cwakwaga Moroking, The man is from Moroka.

9. To express the sense of *at*, the particle of place *kwa* is used; as,

Batu ba kwa licolong,	Men they are at the hunt.
Hara wa cona wa kwa ligudimong,	Our father who art, at, or by, or in heaven.
Wa kwa tiro ya ga ragwe,	He is at the work of his father.

10. To express *for* a particular form of the verb is used; as,  
U na morekela khomo, You bought for him an ox.

11. *Ka* is also used to express *for*; as,

Ili monati' ka ena,	It is good for him,
Liklo ka liklo,	An eye for an eye.

This occurs where the preposition is immediately preceded by a noun or adjective.

12. It may be well also here to notice that the idea of *for the sake of*, or *because of*, which is sometimes expressed by *for*, is supplied by *ha*; as, *ha Kristus*, for Christ, or for the sake of Christ, or because of Christ.

13. *Because*, when simply equivalent to *for*, is supplied by *gona*; as, *motlaba gona o ritlaba*, pierce him for he pierces us. Though some of the remarks with regard to this last preposition and some of the preceding may appear irrelevant in their bearing upon the ablative case, it has been thought proper in this instance to sacrifice strictness of arrangement to utility; as thus much seemed to be requisite to inform the learner; and what may be further requisite is designed to be given in a distinct treatise on Sichuana particles.

14. *With*, is expressed by *li* and *na*; as, *ba na na e*, they were with him; *bana ba bedi ba bua na e*, two men talked with him; *hi tla na molele yang li lona?* how long shall I be with you? *otla monela khabelo ya gagwe li ba basa rumeling*, he shall give him his portion with them who are without faith, or with the unbelievers.

15. *Than*, in the comparative, is expressed by *mo*; as, *botsilo kiyona bogolu mo liyung*, life is greater than meat; *mi lona lo molemo mogolu yang mo linunyani?* how much better are you than birds?

16. Than is also expressed in the comparative by *go* ; as,

Bona mogulu *go* Yona a li ha,  
Behold a greater than Jona is here.

Yo a lithata bogolu *go* ena,  
He who is much stronger than he.

17. Than is expressed by the compound particle *mogo* ; as,

Yo o tsentsa bogolu *mogo* bona botli,  
She hath cast in more than them all.

Yo mogulu *mogo* profeta,  
He is greater than a prophet.

32.—At the close of this part of the Grammar, it may be well to state that most Sichuana particles, though they admit of arrangement according to plan, order, quantity, negation, &c, do not admit of an exclusive, definite, arbitrary application, as do the English prepositions, adverbs, &c. ; but are used according as the position they assume, approaches one or the other of the above distinction. This will appear if we attend to a few of the particles used to express the preposition *from*.

1. *Mo*, from, referring principally to abstraction, and to intellectual relations ; as,

*Ka utlua mo goena*, I heard from him.

2. *Go*, from, possesses the ideal meaning of being and substance, and is used to express removal, emission, &c. ; as,

*Ki a gotlosa go 'na*, I cast you from me.

3. *Cwa*, from, denotes the relations of place, being derived from *acwa*, to out, or rise out, as a shoot out of the ground. It is, therefore, used in its various forms to express place, distance, separation, &c. ; as,

O cwang malopo, he is from the river,  
Go cwang mogo, from together.

4. *Cwamo* is a compound particle, emphatic and euphonic, referring to No. 1 above.

5. *Cwakwa*, and *cwakwaga*, are also emphatic and euphonic, and refer principally to No. 3 above.

REMARKS.—The above are not arbitrary in their application, though perhaps they may originally have been so ; and though they are often used indiscriminately, this may be attributed to dialectic corruptions, and accommodations to foreigners. The direct and oblique tendency is still apparent.

## SECTION IV.

## OF ADJECTIVES.

1.—Adjectives are formed by prefixing the personal pronoun and the prefix of the noun to which they refer ; as, *motu omogolu*, a great man, &c. (literally) a man he great.

2.—They are also formed by prefixing the sign of the genitive case and the initial of the governing noun ; as, *motu wa mogolu*, a great man ; literally, a man he is great.

3.—In some instances adjectives are united to the noun by the simple euphonic initial ; as, *mitsi miraru*, three days.

4.—The following table will shew the variations of the adjectives, according to the declensions of the nouns to which they refer :—

NOUNS GOVERNING ADJECTIVES.	GREAT.	WHO IS GREAT.	HE IS GREAT.
I. Motu,	mogulu,	omogulu,	wamogulu,
II. Mogoma,	mogulu,	omogulu,	wamogulu,
III. Pitsi,	kulu,	ikulu,	yakulu,
IV. Sitlari,	sigulu,	sigulu,	sisigulu,
V. Bogobi,	bogulu,	yogulu,	yobogulu,
VI. Batu,	bagulu,	bagulu,	babagulu,
VII. Mirafi,	migulu,	igulu,	imigulu,
VIII. Likhomo,	ligulu,	ligulu,	liligulu,
IX. Maklo,	magulu.	agulu,	amagulu,
X. Lohumo,	logulu,	logulu,	lologulu,

5.—It will be seen that all the declensions, except the III, which is the most simple form, change the *h* in *kulu* into *g*.

6.—Adjectives are also formed from the present perfect tense of the verb, to which is appended *ng*, paragogic; as, *motu waumiling*, a rich man, (literally) a man he being rich.

I. Motu waumiling,	A man that is enriched.
II. Molomo watlitsing,	A mouth that is filled.
III. Pitsi yagoriling,	A horse that is grown.
IV. Silipi sibogaling,	A hatchet that is sharp.
V. Botsilo bosiaming,	A path that is righteous.
VI. Batu basiaming,	Men that are righteous.
VII. Mirafi isiaming,	Nations that are righteous.
VIII. Likhomo ligogang,	Oxen that are drawing.
IX. Maklo abonang,	Eyes that are seeing.
X. Lohumo losinyegang,	Riches that are destroying.

7.—The demonstrative pronoun is sometimes prefixed to the verb instead of the euphonic sign of the third person; as, *motu youmiling*. &c.

8.—Adjectives are also formed by prefixing the euphonic and changing the termination of the verb; as, *mohumi*, a rich man, from *huma*, to prosper. This may be considered the noun and adjective in a compound form, and as a rule for the formation of adjectives, refers only to those nouns in which the sense of an adjective is included; as,

Mi mohumi wari, and the rich man said.

Mi mosiami wari, and the righteous man said.

This form supplies all such words as killer, righteous, rich, &c. meaning a killing man, or murderer, a man that is righteous, a man that is rich, &c.

9.—Another class of adjectives are formed by prefixing a negative; as,

Sautluang, disobedient,

Sasinthata, easy, (lit.), not hard or strong.

This form supplies all such words as faithless, endless, faultless, &c. and will be illustrated by the following examples:—

I.	Motu osautluang,	A disobedient man.
II.	Molomo osanamenu,	A toothless mouth.
III.	Koloi isanakotu,	A wheelless wagon.
IV.	Sitlari sisanamatlari,	A leafless tree.
V.	Bosigo bosinabokutla,	An endless night.
VI.	Batu basautluang,	Disobedient men.
VII.	Miklo isanatsidi,	Lightless eyes.
VIII.	Litsala lisanarata,	Loveless friends.
IX.	Maklo asanamolatu,	Guiltless eyes.
X.	Lohumo losanaintli,	Endless riches.

10.—Some words, such as *marshwi*, *kutsani*, *ninyana*, &c. do not admit of a change, either of initial or termination, but simply take the euphonic sign of the third person of the verb; as, *motu wakutsani*, a short man; *pitsi yakutsani*, a short horse.

11.—Some root words which by construction facilitate the peculiar changes, are, in some of the changes almost imperceptible; as, *tsheu*, white; *'ncu*, black; as,

I.	Motu mosheu, Motu mosha,	A white Man. A black do.
II.	Molomo otsheu, Molomo osha,	A white mouth, A black do.
III.	Pitsi itsheu, Pitsi isha,	A white horse, A black do.
IV.	Sitlari sisheu, Sitlari sisha,	A white tree, A black do.
V.	Bola bosheu, Bola bosha,	A white dice, A black do.
VI.	Batu basheu, Batu basha,	White men, Black do.
VII.	Mirafi itsheu, Mirafi isha,	White nations, Black do.
VIII.	Likhomo lisheu, Likhomo lisha,	White cattle, Black do.
IX.	Maklo atsheu, Makla asha,	White enes, Black do.
X.	Lohumo losheu, Lohumo losha,	White riches, Black do.

12.—The numeral adjectives are exceedingly complex, which is greatly increased by a loose foreign and dialectical abbreviation, especially in eight, nine, eighty, and ninety, &c.

The following table, which is designed to shew at one view the Cardinal, Ordinal, and Adverbial numbers, will give all the information that, in this way, can be communicated respecting them.

*Cardinal, Ordinal, and Adverbial Numbers.*

CARDINAL.	ORDINAL.	ADVERBIAL.
1. 'nguehela,	one.	Yapili,
2. Pedi,	two.	Yapedi,
3. Taru,	three.	Yaruru,
4. 'ne,	four.	Yane,
5. Tlanu,	five.	Yatlanu,
6. Tataru,	six.	Yatataru,
7. Shupa,	seven.	Yashupa,
8. Diheramanwana- mabedi,*	eight.	Yadiheramanwana ma- bedi,
9. Diheramanwana- mangwahela,	nine.	Yadiheramanwana 'n- gwahela,
10. Shumi,	ten.	Yashumi,
11. Shumi gocwaka mongwahela,†	eleven.	Yashumi gocwaka 'n- gwahela,
12. Mashumi gocwaka mabedi,	twelve.	
13. Mashumi gocwaka mararu,	thirteen.	
14. Mashumi gocwaka ma 'ne,	fourteen.	

Kapilior ka 'ngwahela, once.  
Kapedi, twice.  
Karanu, thrice.  
Ka 'ne, four times.  
Katharu, five times.  
Katataru, six times.  
Kashupa, seven times.

Kadiheramanwana ma-  
bedi, eight times.  
Kadiheramanwana mon-  
gwahela, nine times.  
Kashumi, ten times.

Kashumi gocwaka  
mongwahela, eleven times.  
REMARKS.—These numbers are  
formed by prefixing the adverbial  
particle *ka*, by or through.

\* The Bichuanas sometimes abbreviate this and nine, and for diheramanwanamabedi, &c. they say sometimes diheramabedi.  
† The Bichuanas sometimes say limicwa mongwi.

*Cardinal Numbers continued.*


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15. Mashumi goewa- ka matlanu,	fifteen.	bedi, . . . . . thirty-two.
16. Mashumi gocwa- ka marataru,	sixteen.	40. Mashumi mani.
17. Mashumi gocwa- ka mashupa,	seventeen.	43. Mashumi amani gocwaka ma- raru
18. Mashumi gocwa- ka diheramanwa- namabedi,	eighteen.	50. Mashumi matlanu.
19. Mashumi gocwa- ka diheramanwa- namangwahela,	nineteen.	54. Mashumi a matlanu gocwaka mani.
20. Mashumi amabedi	twenty.	100. Mashumi amagolu.
21. Mashumi amabe- dia cwaka man- gwahela,	twenty-one.	156. Mashumi amagolu ana ma- shumi amatlanu gocwaka ma- rataru.
30. Mashumi amararu	thirty.	200. Mashumi amagulu amabedi.
32. Mashumi amara- ru gocwakma-		999. Mashumi amagolu amahera- manwana mangwahela ana ma- shumi amaheramanwanaman- gwahela gocwaka diherama- nwanamangwahela.
		1000. Mashumi amagolu ana ma- shumi.

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13.—The Cardinal numbers take all the euphonic particles of the nouns by which they are preceded, and those of them that have euphonic initials change those initials in the following manner :—

I.	Motu mongwahela,	one man.
II.	Mogoma mongwahela,	one spade.
III.	Pitsi ungwahela,	one horse.
IV.	Sitlari singwahela,	one tree.
V.	Bosigo bungwahela,	one night.
VI.	Batu babedi,	two men.
VII.	Mirafi ingwahela,	one generation.
VIII.	Likhomo lipedi,	two oxen.
IX.	Maklo mabedi,	two eyes.
X.	Lokualo lopedi,	two writings.

14.—The cardinal numbers are also used with the ablative of the personal pronoun *ki*; thus, *motu kiena mongwahela*, man, the same is one.

- I. Motu kiena mongwahela.
- II. Molomo kiona mongwahela.
- III. Pitsi kiyona 'ngwahela.
- IV. Sitlari kishona singwahela.
- V. Bosigo kiyona bungwahela.
- VI. Batu kibona bangwahela.
- VII. Mirafi kiyona mingwahela.
- VIII. Likhomo kicona lingwahela.
- IX. Maklo kiyona mangwahela.
- X. Lokualo kilona lingwahela.

15.—The ordinal numbers are governed in the genitive case by the nouns to which they refer, according to the rule Sec. 3, rule 27; as, *motu wapili*,\* the first man, &c.

16.—The cardinal numbers are used with contractions of the demonstrative pronouns, or rather by the simple use of the euphonics which determine the declensions to which the noun understood belongs; as, *batu bo barataru*, persons those six; referring to the nouns under Dec. VI.

17.—'Ngui, another; is placed after the noun, and is sufficiently distinguished from one by the termination of the latter in *hela*. It is under euphonic government, and changes according to the Table of Adjectives, section 4, rule 4.

18.—Another, is also expressed by *sili*, which probably comes from the perfect tense of the verb, "to be so;" as *motu osili*, another man. It is also used to express the word certain; as *khosi isili*, a certain king.

19.—To express an indefinite number beyond all count the Bechuanas use the negative of the verb *bala* in its passive forms; as *gadibalwe*, not it to be counted.

20.—Nouns used adjectively are united to other nouns by means of the relative pronoun and the verb *gonali*, to be with; which also expresses, *to have*; as follows:—

\* Pili signifies the first or foremost, and is invariably used instead of 'nguahela, as the ordinal numbers are.

I. Motu onali lohumo,	The man who is with riches.
II. Molimo onali lipuho,	Favour that is with words.
III. Pitsi inili lithata,	A horse which is with strength.
IV. Sitlari sinali matlari,	A tree which is with leaves.
V. Bosigo bonali lififi,	A night which is with darkness.
VI. Batu banali aeina,	Men that are with name.
VII. Mirafi inili litsigo,	Nations that are with blessings.
VIII. Likhomo linali lithata,	Oxen that are with strength.
IX. Maklo anali litsidi,	Eyes that are with light.
X. Lohumo lonali litsigo,	Riches that are with blessings.

COMPARISON.

21.—The comparison of adjectives is formed as follows :

1. The comparative is formed by the use of the particles *ka*, *ga*, &c.; as

Umogulu ga botli,	He is greater than all.
Iteu ka mashi,	It is whiter than milk.

2. The superlative is formed by the addition of *hela* and *thata* to the positive; though in some cases these terminations merely express the comparative degree :

POS.	SUR.
Ceu, white,	Ceu thata, whitest or whiter.
Mogulu, great.	Mogulu hela, greatest or greater.

3.—The superlative is also formed by the addition of *ka-moniti*, verily; and *kamaruri*, truly.

DEC. I.—Mogulu, Mogulu kamoniti, or kamaruri.

4.—To make the superlative emphatic, the last word is repeated in the same manner as the Hebrew *tob tob*, when the comparative is formed by the addition of the adverb *thata*, *kamaruri*, *kamoniti*, &c.; as,

Monati, monati thata, monati thatathata.

REMARKS.—When *hela* forms the comparative, it will be properly used in the superlative instead of the last *thata*; *monati*, *monati hela*, *monati thatahela*, peculiarly strong emphasis being laid upon the last word.

5.—The superlative is also formed by doubling the last syllable and penultimate of the adverb; as,

Mogulu, mogulu kamoniti, mogulu kamonitiniti.

6.—The superlative is formed by the following addition to the positive.

POS.

COM.

SUP.

Rare umogulu. rare umogulu *thata*. rare umogulu *go botli*.

My father is great, my father is very great, my father is greatest of all, or greater than all.\*

\* Richardson's Arabic Grammar affords much light on the comparison of adjectives in Sichuan.—See page 43.

## SECTION V.

## PRONOUNS.

## PERSONAL PRONOUNS.

1.- The personal pronouns of the first and second person are thus declined:—

## KINA, 1st PERSON.

SINGULAR.			PLURAL.		
<i>nom.</i>	Kina,	I.	<i>nom.</i>	Rona,	We.
<i>gen.</i>	Ami,	Of me.	<i>gen.</i>	Arona,	Of us.
<i>dat.</i>	Gona,	To me.	<i>dat.</i>	Gorona,	To us.
<i>accu.</i>	'na	Me.	<i>accu.</i>	Ri,	Us.
<i>abl.</i>	Kina,	By me.	<i>abl.</i>	Kirona,	By us.
	Kana,	Through me.		Karona,	Through us.
	Lina,	With me.		Licona,	With us.
		And me.			And us.
		Also me.			Also us.
<i>neg.</i>	Asina,	It is not me.	<i>neg.</i>	Asirona,	Not us.

## WENA, 2nd PERSON.

SINGULAR.		PLURAL.	
<i>nom.</i>	Wena,	Thou.	<i>nom.</i> Lona,
<i>gen.</i>	Agwena,	Of thee.	<i>gen.</i> Alona,
<i>dat.</i>	Gwena,	To thee.	<i>dat.</i> Golona,
<i>accu.</i>	Go,	Thee.	<i>accu.</i> Lo,
<i>abl.</i>	Kio or Kiwena,	By thee.	<i>abl.</i> Kilona.
	Kao or kawena,	Through thee.	Kalona,
	Liwena or Nao,	With thee.	Lilona or nalo,
	Liwena,	And thee.	With you.
		Also thee.	Lilona,
			And you.
<i>neg.</i>	Asiwena,	Not thee.	<i>neg.</i> Asilona,
			Not you.

The plural of the genitive is also anyena ; the dative go 'nyena ; the accusative 'nyena ; and the ablative ki 'nyena, ka 'nyena, li 'nyena, &c.

2.—The personal pronouns of the third person vary according to the nouns to which they refer, and are arranged according to their respective declensions in the following Table, which, with all the other tables should be made familiar to the learner.

	I.	II.	III.	IV.	V.	VI.	VII.	VIII.	IX.	X.
Nom.	Ena,	Ona,	Ena,	Shona,	Yona,	Bona,	Ina,	Cona,	Ana,	Lona,
Gen.	aena,	aona,	ena,	ashona,	ayona,	abona,	aina,	acona,	aana,	alona,
Dat.	goena,	goena,	goena,	goshona,	goyona,	gobona,	goina,	goconu,	goana,	golona,
Accu.	mo,	o,	a,	si,	bo,	ba,	i,	li,	a,	lo,
AbL.	kieno,	kiona,	kieno,	kishona,	kiyona,	kibona,	kiina,	kicona,	kiana,	kilonia,
	kaena,	kaona,	kaena,	kashona,	kayona,	kabona,	kaina,	kacona,	kaana,	kalona,
	na } ei }	nao,	nae,	nasho,	nayo,	nabo,	na,	nacoi,	naa,	naalo,
	liena,	liono,	liena,	lishona,	liyona,	libona,	liuna,	licona,	liana,	lilonia,
NEG.	astena,	asiona,	asieno,	asihona,	asiyona,	asibona,	asiina,	asicona,	asiana,	asilona,

3.—All the accusatives of the personal pronouns are inserted in the verb; as for, “*I send thee*,” will be in Sichuan, *kia goruma*; the prefix *go* being the personal pronoun thee. There is indeed another mode of expressing this sentence, by putting the pronoun after this verb; as, *kia tlab a wena*, I stab you; but this seems to be a mode of foreign introduction, and not consistent with the genius of the language.

4.—The genitive of the personal pronouns when governed in the genitive by nouns, take the euphonic letters of the governing noun; thus supplying one form of the possessive pronoun; as,

PRONOUNS.	I.	II.	III.	IV.	V.
ami,	wami,	wami,	yami,	sami,	yoami,
agoena	agwena,	ogwena,	yagwena,	sagwena,	yogwena,
VI.	VII.	VIII.	IX.	X.	
	bami,	iами,	tsami,	ami,	loami,
	bagwena,	igwena,	bagwena,	agwena,	logwena,

All the other pronouns are combined in the same manner; as, Waena, waona, washona, &c.

REMARKS.—When two vowels of the same name fall together, one of them loses its power, or both coalesce into one; so that nothing is heard but a protracted sound of one vowel.

5.—There is a peculiarity in the words Father and Mother, which it is proper to notice, wherein the pronoun in position and influence is similar to the Hebrew; with this exception, the singular applies to father and mother only; and the plural, when used with neuter nouns, requires the euphonic particles to connect them; as,

## SINGULAR.

Rare, my father.	Raicu, our father.
Rago, thy father.	Ralo, your father.
Ragui, his father.	Rabo, their father.

## PLURAL.

## POSSESSIVE PRONOUNS.

7.—The possessive pronouns are generally formed from the genitive of personal nouns by prefixing the euphonic of the noun to which they refer ; as,

Madi aena, his blood; referring to nouns of Dec. IX.	
Pitsa yashona, their pot; do.	do. III.
Sitlari sayona, its tree; do.	do. IV.
Batu balona, their men; do.	do. VI.

8.—Nouns of the first, fifth, and fourth declensions form their possessive, as follows :—

<i>Mo, DECLENSION I.</i>	<i>Ba, DECLENSION V.</i>
Motu wagake, my man.	Motu wacona, our man.
„ wagago, thy man.	„ walona, your man.
„ wagagwi, his man,	„ wabona, their man.

*Si, DECLENSION IV.*

Sitlari sagake, my tree.	Sitlari sacona, our tree.
„ sagago, thy tree.	„ salona, your tree.
„ sagagwe, his tree.	„ sabona, their tree.

9.—The dative of the above form is formed by the particle *kua* ; as, *kwa wagaka*, “to mine,” referring to a noun of declension I.

10.—In order to give emphasis, the possessive pronoun may stand before a noun ; as,

Wagaka motu,	My man.
Yagago pitsi,	Thy horse.
Sagago sitlari,	Thy tree.

## DEMONSTRATIVE PRONOUNS.

11.—The demonstrative pronouns in Sichuana are distinct words, and are neither prefixes nor affixes. The following Table presents in one view the demonstrative pronouns according to the nouns to which they belong.

I DEC.	yo, yona, yoli, o, ona, oli, ye, yena, yeli, si, sien, sieli, yo, yona, yoli, ba, bana, bali, i, ina, ili, li, lina, lili, a, ana, ali, lo, lona, loli,	this, that, that there, this, that, that there, this, that, that there, this, that, that there, these, those, those there, these, those, those there, these, those, those there, these, those, those there, these, those, those there,	motu yo, yona motu, yoli motu, molomo o, ona molomo, oli molomo, pitsi ye, yena pitsi, yeli pitsi, sitlari si, sien a sitlari, sieli sitlari, bosigo yo, yona bosigo, yoli bosigo, batu ba, bana batu, bali batu, mirafi i, ina mirafi, ili mirafi, likhomo li, lina likhomo, lili likhomo, maklo a, ana maklo, ali maklo, lohomo lo, lona lohomo, loli lohomo,	this man, that man, that there man, this mouth, that mouth, that there mouth, this horse, that horse, that there horse, this tree, that tree, that there tree, this night, that night, that there night, these men, those men, those there men, these nations, those nations, those there nations these cattle, those cattle, those there cattle, those eyes, those eyes, those there eyes, these riches, those riches, those there riches,
II DEC.				
III DEC.				
IV DEC.				
V DEC.				
VI DEC.				
VII DEC.				
VIII DEC.				
IX DEC.				
X DEC.				

REMARK 1st.—In the first of these examples the pronoun is put after the noun, and the two latter before the noun, which are their usual positions.

REMARK 2d.—The second and third especially may be reversed, according to the position they take or the taste of the speaker; as, *yo motu*, this man; *motu yona*, that man; *motu yoli*, that there man.

REMARK 3d.—In Sirolong, and often in Sitlapi, the demonstrative of Declension VIII is *tsi*; as, *tsi*, these; *tsien*, those; *tsiel*, those there.

12.—When the demonstrative pronouns and their compound are governed in the genitive case, the euphonic of the governing noun is merely prefixed in its proper place in the sentence; as,

I. Yo otsamaiang.	He who walks.
II. O otsamaiang.	It which walks.
III. E etsamaiang.	It which walks.
IV. Si sitsamaiang.	It which walks.
V. Bo botsamaiang.	It which walks.
VI. Ba batsamaiang.	They who walk.
VII. I itsamaiang.	They which walk.
VIII. Li litsamaiang.	They which walk.
IX. A atsamaiang.	They which walk.
X. Lo lotsamaiang.	They which walk.

18.—When the initial of the root word, the third person of the verb, and the relative pronoun consist of the same vowel; the third person of the verb is seldom heard in speaking, and consequently may be dropped in writing: as, *O oopelang*, It which sings, had better be written *O opelang*, as this is all that is heard; and the simple rule, when three vowels of the same name come together the middle one should be dropped, will be sufficient for the learner. The connected sound of the double vowel is easily distinguished in *O ulugang*, It which ascends.

#### OBLIQUE CASES OF RELATIVE PRONOUNS.

19.—The oblique cases of the relative pronouns, *who* and *which*, viz. *whose*, *whom*, *of which*, *by which*, *to which*, &c. are formed by the aid of the demonstrative pronouns, and of the nominative and oblique cases of the personal pronouns.

To an English ear and the prejudices of an European education, the tautological and circumlocuted mode of expressing these cases, presents at first view difficulties apparently insurmountable. These, however, by a little application are soon overcome. Such modes exhibit the peculiarities of a language which, after some investigation will appear as prolific and beautiful, as at first it appears barren and deformed.

20.—The genitive of *who* and *which* is expressed as follows:

Khosie milau iena i monati. King the laws whose they good.

Mosadi yo 'nklo yaona yafititsing. Woman the house whose it clean.

The arrangement of the above may be altered:—as,

Khosie iena milau i monati. King the whose laws they good.

Mosadi yo yaona 'nklo yafititsing. Woman the whose house it clean.

NOUNS PRECEDED BY WHOSE, REFERRING TO THOSE IN THE FIRST COLUMN.

NOUNS FOLLOWED BY WHOSE.	I.	II.	III.	IV.	V.	VI.	VII.	VIII.	IX.	X.
I. Motu,	mo.	mo.	pi.	si.	bo.	ba.	mi.	li.	ma.	lo.
II. Molelo,	waona,	ona,	yaona,	saona,	bona,	baona,	iona,	lionu,	aona,	lona,
III. Pitsi,	waona,	as No. I.	ocna,	yaena,	saena,	baena,	icna,	liena,	aena,	loena,
IV. Sitali,	washona,	oshona,	yashona,	sashona,	boshona,	bashona,	ishona,	lishona	ashona,	loshona
V. Bosigo,	wayona,	oyona,	yayona,	sayona,	boyona,	bayona,	iyona,	liyona,	ayona,	loyona,
VI. Batu,	wabona,	obona,	yabona,	sabona,	bobona,	babona,	ibona,	libona,	abona,	lobona,
VII. Mirafi,	waina,	oina,	yaina,	saina,	boina,	baina,	ima,	lima,	aina,	loina,
VIII. Likhomo,	wacona,	ocona,	yacona,	sacona,	bocona,	bacona,	icona,	licona,	acona,	locona,
IX. Maklo,	wana,	oana,	yana,	sana,	boana,	baana,	iana,	liana,	aana,	loana,
X. Lohumo,	walona,	olona,	yalona,	salona,	bolona,	balona,	ilona,	hilona,	alona,	lolona,

I. Motu yo yaona kico yakulu Man the whose knowledge it great.

II. Mogoma o liona lithata Spade the which strength great. ligulu.

III. Pitsi e yaena mala amuntli. Horse the which colour it pretty

IV. Sitlari si ashona matlari a Tree the which leaves they many mantsi.

21.—This arrangement may be altered; as, I.—Motu yo kico yaona yakulu, &c.

22.—*Whom* or *which*, the accusative of the relative pronoun, is expressed in the following manner:—

1st. By prefixing to the participle the accusative of the antecedent, preceded by the personal pronoun which the sense may require: as,

Ist. Motu yo ki morumang. Man the I him sending.  
Mogoma o ki orumang. Spade the I it sending, &c.

2d, By prefixing the accusative of the antecedent to the present tense of the verb; as,

I. Motu yo kia morata. Man the I him love.  
II. Pitsi e kia erata. Horse the I it love.

3d. By placing after the participle the personal pronoun which agrees with the antecedent; as,

I. Molelo o ki rirang ona. Fire it I making which.  
II. Batu ba ki rumang bona. Men they I sending whom.

In all these cases the relative or demonstrative pronoun immediately follows the antecedent, as may be seen in the preceding and following examples.

## EXAMPLES.

## 1st. RULE.

- I. Motu yo ki morumang.
- II. Mogoma o ki orumang.
- III. Pitsi e ki erumang.
- IV. Sitlari si ki sirumang.
- V. Bogobi bo ki borumang.
- VI. Batu ba ki barumang.
- VII. Mirafi i ki irumang.
- VIII. Likhomo li ki lirumang.
- IX. Maklo a ki arumang.
- X. Lofumo lo ki lorumang.

## 2nd. RULE.

- I. Motu yo kia morata.
- II. Mogoma o kia orata.
- III. Pitsi e kia erata.
- IV. Sitlari si kia sirata.
- V. Bogobi bo kia borata.
- VI. Batu ba kia barata.
- VII. Mirafi i kia irata.
- VIII. Likhomo li kia lirata.
- IX. Maklo a kia arata.
- X. Lofumo lo kia lorato.

## 3rd. RULE.

- I. Motu yo ki tusang yona.
- II. Molelo o ki tusang ona.
- III. Pitsi e ki tusang ena.
- IV. Sitlari si ki tusang shona.
- V. Bosigo bo ki tusang yona.
- VI. Batu ba ki tusang bona.
- VII. Mirafi i ki tusang ina.
- VIII. Likhomo li ki tusang cona.
- IX. Maklo a ki tusang ana.
- X. Lofumo lo ki tusang lona.

23. — *Of, by, through, in, from, to whom, or which*, are formed as follows:—

OF WHICH.

The relative or demonstrative pronoun is used, and placed either before or after the verb and the personal pronoun.

1. When placed before the verb and the pronoun, the example will be as follows: —

I. Motu yo yona ki buang.	Man the I of him speak.
II. Mogoma o ona ki buang.	Spade the of it I speak.

2. When placed after the verb and the pronoun, it stands the same as the 3rd. rule respecting *whom*; the verb in both cases being followed by the personal pronoun of the antecedent: as,

I. Motu yo ki buang yona.	Man the I speak of him.
II. Mogoma o ki buang ona.	Spade the I speak of it.

BY WHOM, OR WHICH.

Motu yo ki buang *ki* yona, Or Motu yo *ki* yona ki buang. &c. according to the changes of the declensions.

THROUGH WHOM, OR WHICH.

Motu yo ki buang *ka* yona, Or, Motu yo *ka* yona ki buang, &c.

*In, from, to, on, at, whom, or which, out of, with whom or which*; will be seen in the following table.

NOUNS.	OF WHOM.	IN, BY, TO, FROM, WHOM OR WHICH.		OUT OF WHOM, OR WHICH.		WITH WHOM, OR WHICH.	WITH WHOM, OR WHICH.
		IN, BY, TO, FROM, WHOM OR WHICH.	OUT OF WHOM, OR WHICH.	IN, BY, TO, FROM, WHOM OR WHICH.	OUT OF WHOM, OR WHICH.		
I. Motu,	yo ki buang,	mogoyona,	gocwang goyona,	liyona,	liyona,	nayo,	nayo,
II. Molomo,	o ki buang,	mogona,	" gona,	liona,	liona,	nao,	nao,
III. Pitsi,	e ki buang,	mogoena,	" goena,	liena,	liena,	nae,	nae,
IV. Sittari,	si ki buang,	mogoshona,	" goshona,	lishona,	lishona,	nasho,	nasho,
V. Bosigo,	bo ki buang,	mogoyona,	" goyona,	liyona,	liyona,	nayo,	nayo,
VI. Batu,	ba ki buang,	mogobona,	" gobona,	libona,	libona,	nabo	nabo
VII. Mirafí,	i ki buang,	mogoima,	" goima,	lina,	lina,	nai,	nai,
VIII. Likhomo,	li ki buang,	mogocona,	" gocona,	licona,	licona,	naco,	naco,
IX. Makio,	a ki buang,	mogoana,	" goana,	liana,	liana,	naa,	naa,
X. Lohumo,	lo ki buang,	mogolona,	" golona,	lilona,	lilona,	nalo,	nalo,

24.—FOR WHOM, OR WHICH, is expressed by a particular form of the verb: as,

I. Motu yo ki rirelang yona.	Man the I work for whom.
II. Molelo o ki rirelang ona.	Fire the I work for which.
III. Pitsi e ki rirelang ena.	Horse the I work for which.
IV. Sitlari si ki rirelang shiona.	Tree the I work for which.
V. Bogobi bo ki rirelang yona.	Bread the I for which work.
VI. Batu ba ki rirelang bona.	Men the I work for whom.
VII. Mirafi i ki rirelang ina.	Nations the I work for whom.
VIII. Likhomo li ki rirelang cona.	Cattle the I work for which.
IX. Maklo a ki rirelang ana.	Eyes these I work for which.
X. Lofumo lo ki rirelang lona.	Riches these I work for which.

25.—BEFORE, ABOVE, BEHIND WHOM, OR WHICH.

1. When *whom* or *which* governed by the prepositions before, behind, above, below, &c. precedes a verb, the genitive of the personal pronoun is used and placed after the verb.

I. Motu yo ri tabugang apili gayona.	Man the we run before whom.
II. Molelo o ki emang gudimo gaona.	Fire the I stand above which.
III. Pitsi e ki tabugang mora-go gaena.	Horse it I run after which.
IV. Sitlari si ki emang kua klasigashona.	Tree it I stand under which.

2.—The possessive pronouns are often used instead of the genitive of personal pronouns: as, (See 8th. Rule)

I. Motu yo ri tabugang apili gagagwi, &c.

26.—In all the examples which have been furnished in the foregoing pages, the forms of expression might be greatly multiplied. This however, could answer no useful purpose, and might embarrass the learner, who, having become master of the above, will understand the variations with ease.

## SECTION VI.

## VERBS.

1.—The Bichuana and Kafir languages being radically the same, the Sichuana verbs may be considered as partly arranged by the Rev. W. B. Boyce, in his Kafir Grammar, Graham's Town, 1834.

This arrangement is admirably well suited to the complicated state of the verbs of both languages, and so far as it applies will be adopted with special advantage to the Sichuana. It remains, therefore, only to make the additions and inflections, and to arrange the positions of the various particles according to the uncorrupted usages of the native tribes.

2.—Verbs must be considered in reference to their forms or conjugations, their voices, moods, tenses, numbers, and persons.

3.—The *root* of the *verb*, that is to say, the verb in its simplest state, unincumbered by prefix or affix, is the second person singular of the imperative mood, active voice, of the first simple form; as,

*Tsamaia*, walk; from *Gotsamaia*, to walk.

*Rata*, love; from *Gorata*, to love.

## FORMS OR CONJUGATIONS.

4.—The forms or conjugations of the verb arise out of certain changes which take place in the *root*. There are five variations of this nature.

1st. The simple form of the verb; as,

*Reka*, buy; *Goreka*, to buy.

2d. The objective form of the verb is formed by dropping the terminating vowel of the first or simple form, and affixing *ela* to the root; as,

*Rekela*, buy for. *Gorekela*, to buy for.

This form of the verb is called objective, because the action of the verb is performed for some object.

3d. The causative form of the verb, which drops the last vowel of the root, and affixes *isa*; as

*Rekisa*, cause to buy, *Gorekisa*, to cause to buy,

This form of the verb is of the same influence as the Hebrew *Hiphil*.

4th. The reflective form of the verb, formed by prefixing *ei* to the simple form or root of the verb; as,

*Eiteka*, buy myself, *Goeiteka*, to buy myself.

This form is called the reflective because the action of the verb is reflected back upon the agent; this form corresponds with the Hebrew *Hithpael*.

5th. The reciprocal form of the verb, which has the affix *na* to the simple form; as,

*Rekana*, buy one another. *Gorekana*, to buy one another.

This verb is used in the plural number only.

## VOICES.

5.—There are two voices, the active and the passive. The passive of regular verbs is formed from the active, by inserting *w*

before the final vowel of the present tense, and before the final *e* of the perfect tense; as,

*Ki a reka*, I buy. *Ki rekwa*, I am bought.

*Ki rekilwe*, I have been bought.

#### MOODS.

6.—There are five moods, the infinitive, indicative, imperative, potential, and subjunctive.

#### TENSES.

7.—Tenses are formed by a variety of methods. By changes in the prefixes and root of the verb, and sometimes by the use of distinct words by way of auxiliary, as, shall or will; have, can, &c. The tenses in Sichuana admit of several changes of nearly the same meaning, yet expressing certain minute distinctions, on which account some difficulty is felt in making a proper arrangement.

Mr. Boyce's plan of arranging the tenses of the Kafir verb, taken from the notes in Walker's translation of Scheller's Latin Grammar, appears equally well suited to the Sichuana and Kafir verbs.

#### *Division of Tenses.*

8.—The tenses of the verb have reference to the time and to the state of the action. The time of the action is either present or past, or future present, or future past. The state of the action is either indefinite or perfect, and therefore, the tenses proper to the verb, are the present indefinite, or present perfect, past indefinite, or past perfect, future present indefinite, or future present perfect: future past indefinite, or future past perfect. Hence there are four principal divisions of tenses with regard to time, and each of these has two tenses pointing out the state of the action, in all, making eight tenses to the verb. These will appear in the annexed tabular form.

TIME.	STATE OF THE ACTION	SICHUANA.	ENGLISH.
Present,	Indefinite,	Kia reka,	I buy,
	Perfect,	Ki rekili,	I have bought,
Past,	Indefinite,	Ka rcka,	I bought,
	Perfect,	Ki ne ki reka,	I had bought,
Future Present,	Indefinite,	Ki tla rcka,	I shall or will buy,
	Perfect,	Ki ne ki tla reka,	I shall have bought
Future Past,	Indefinite,	Ki kabō ki reka,	I should buy,
	Perfect,	Ki kabō ki rekili,	I should have bought.

## NUMBERS.

9.—There are two numbers, the singular and plural; but the reciprocal form of the verb has no singular.

## PERSON.

10.—There are three persons, as in other languages. The third person singular and plural are governed by five classes of nouns each, and change their initial letter or syllable according to the noun which governs them.

## COMPOUND VERBS.

11.—Besides the *six* forms of verbs already mentioned, there are many verbs compounded with other verbs and adverbs, which will be distinctly considered in their proper place.

## REGULAR VERBS.

12.—Regular verbs are those which take the prefixes of the substantive verb in the same manner and after the model of *reka*,

a paradigm of which is given in No. 15, in the active voice, affirmatively and negatively.

#### IRREGULAR VERBS.

13.—The verbs beginning with vowels do not follow the model of *reka*, in consequence of the union of two or more vowels, the distinct sounds of which cannot be observed in speaking; as *utlua*, *itla*, *itsi*, &c. These will be considered under the head of vowel verbs and verbs irregular.

#### FORMATION OF THE PASSIVE VOICE.

14.—The passive voice is formed from the active by changing the terminations of the verb; as,

Reka,	Rekwa,
Rekili,	Rekilwe.
Rekela,	Rekelwa,
Rekitsi,	Rekicwe.
Rekisa,	Rekisiwa,
Rekisitsi,	Rekisicwe.
Eiteka,	Eitekwa.
Eitekili,	Eitekilwe.
Rekana,	Rekanwa.
Rekantsi,	Rekanicwe.

#### PARADIGM OF THE REGULAR VERB.

15.—The regular verb *goreka*, to buy; is thus conjugated in all its moods and tenses, affirmatively and negatively.

Root,—*REKA*, Buy, INFINITIVE Mood,—*GOREKA*, To buy

#### INDICATIVE MOOD.

##### PRESENT INDEFINITE TENSE.

*Affirmative.*

*I buy, &c.*

SINGULAR.		PLURAL.	
1.	Kia reka.	Ria	reka.
2.	Ua ,	Loa	“
3. I.	Oa ,	VI.	Baa ,
II.	Oa ,	VII.	Ia ,
III.	Ea ,	VIII.	Lia ,
IV.	Sia ,	IX.	Aa ,
V.	Boa ,	X.	Loa ,

*Negative.**I buy not.*

SINGULAR

PLURAL.

1. Ki reki,

Ri reki,

The negative of this Tense is formed by changing the final vowel into *i* as above.

## PERFECT TENSE.

*Affirmative.**I have bought.*

SINGULAR.

PLURAL.

1. Ki	rekili.	Ri	rekili.
2. U	"	Lo	"
3. I. O	"	VI. Ba	"
II. O	"	VII. I	"
III. E	"	VIII. Li	"
IV. Si	"	IX. A	"
V. Bo	"	X. Lo	"

*Negative.**I have not bought.*

SINGULAR.

PLURAL.

1. Ga ki	rekili.	Ga ri	rekili.
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The Negative of this Tense is formed by the negative particle *ga* preceding the nominative of the verb, as above.

## PAST INDEFINITE TENSE.

*Affirmative.**I bought.*

SINGULAR.

PLURAL.

1. Ka	reka.	Ra	reka.
2. U	"	Lo	"
3. I. A*	"	VI. Ba	"
II. O	"	VII. I	"
III. E	"	VIII. Li	"
IV. Si	"	IX. A	"
V. Bo	"	X. Lo	"

\* In Sitlapi this is sometimes *E*.

### *Negative.*

*I bought not.*

SINGULAR.	PLURAL.
1. Ka reki.	Ra reki.

The Negative in this Tense is formed by changing the final vowel into *i*, in the present tense of the indicative mood.

## PAST INDEFINITE TENSE.

*Affirmative.*

*I did buy.*

SINGULAR.		PLURAL.
1.	Ki na reka.	Ri na reka.
2.	U nu "	Lo na "
3.	I. O* na "	VI. Ba na "
	II. O na "	VII. I na "
III.	E na "	VIII. Li na "
IV.	Si na "	IX. A na "
V.	Bo na "	X. Lo na "

### *Negative.*

*I did not buy.*

SINGULAR.	PLURAL.
1. Ki na reki.	Ri na reki.

The Negative of this Tense is formed the same as the preceding.

### PAST PERFECT TENSE.

*Affirmative.*

*I had bought.*

SINGULAR.		PLURAL.	
1.	Ki ne ki reka.		Ri ne ri reka.
2.	U na u "		Lo na lo "
1.	I. O na o "		VI. Ba na ba "

\* In Sitlapi the *na* is changed into *loa* :—as, *A loa gonela*, He did give for you. In some irregular verbs it is *lo* :—as, *A lo tlx*, He did come.

II. O na o	„	VII. I na i	„
III. E na e	„	VIII. Li na li	„
IV. Si na si	„	IX. A na a	„
V. Bo na bo	„	X. Lo na lo	„

*Negative.*

SINGULAR.

Ga ki ne ki reka

PLURAL.

Ga ri ne ri reka.

The Negative particle *ga* precedes all the other persons as above.

FUTURE PRESENT INDEFINITE TENSE.

*Affirmative.*

*I shall or will buy.*

SINGULAR.

1. Ki tla reka.
2. U tla „
3. I. O tla „
- II. O tla „
- III. E tla „
- IV. Si tla „
- V. Bo tla „

PLURAL.

- Ri tla reka.
- Lo tla „
- VI. Ba tla „
- VII. I tla „
- VIII. Li tla „
- IX. A tla „
- X. Lo tla „

*Negative.*

*I shall or will not buy.*

Kin tla ki reki.

Rin tla ri reki.

The Negative is formed by changing the final vowel of the verb into *i*.

FUTURE PRESENT PERFECT TENSE.

*Affirmative.*

*I shall or will have bought.*

SINGULAR.

1. Ki ne ki tla reka.
2. U nu u „
3. I. O na o „
- II. O na o „
- III. E na e „
- IV. Si na si „
- X. Lo na lo „

PLURAL.

- Ri ne ri tla reka.
- Lo na lo „
- VI. Ba na ba „
- VII. I na i „
- VIII. Li na li „
- IX. A na a „
- X. Lo na lo „

2nd Form, *Ki tla segili*, *U tla segili*, &c. The learner will easily form the rest of the conjugation.

## FUTURE PAST INDEFINITE TENSE.

*Affirmative.**I should buy.*

SING.

PLUR.

I.	1 'n* kabō ki reka.	1 Rin kabō ri reka.
II.	2 U , u , ,	2 Lo , lo , ,
III.	3 O , o , ,	VI. 3 Ba , ba , ,
IV.	4 O , o , ,	VII. I , i , ,
V.	5 E , e , ,	VIII. Li , li , ,
VI.	6 Si , si , ,	IX. A , a , ,
VII.	7 Bo , bo , ,	X. Lo , lo , ,

\*This is sometimes heard *ki kabō*, &c.*Negative.**I should not buy.*

1 Ga 'n kabō ki reka, &amp;c.

1 Ga rin kabō ri reka, &amp;c.

## FUTURE PAST PERFECT TENSE.

*Affirmative.**I should have bought.*

SING.

PLUR.

I.	1 'n kabō ki ne ki reka.	1 Rin kabō ri ne ri reka.
II.	2 U , u nu u , ,	2 Lo , lo na lo , ,
III.	3 O , o na o , ,	VI. 3 Ba , ba na ba , ,
IV.	4 O , o na o , ,	VII. I , i ne i , ,
V.	5 E , e ne e , ,	VIII. Li , li na li , ,
VI.	6 Si , si na si , ,	IX. A , a na a , ,
VII.	7 Bo , bo na bo , ,	X. Lo , lo na lo , ,

2d Form, 'n kabō ki rekili, &amp;c.

*Negative.*

*I should not have bought.*

1 'n kabō ga ki ne ki reka, &c. 1 Rin kabō ga ri ne ri reka, &c.

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## IMPERATIVE MOOD.

### PRESENT INDEFINITE TENSE.

*Affirmative.*

*Let me buy.*

SING.

PLUR.

1 Fa ki reka.	1 Fa ri reka.
2 Fa u ,,	2 Fa lo, or rekang;
I. 3 Fa o ,,	VI. 3 Fa ba ,,
II. Fa o ,,	VII. Fa i ,,
III. Fa e ,,	VIII. Fa li ,,
IV. Fa si ,,	IX. Fa a ,,
V. Fa bo ,,	X. Fa lo ,,

*Negative.*

*Let me not buy.*

1 Fa ki reki, &c.

1 Fa ri reki, &c.

### PRESENT PERFECT TENSE.

*Affirmative.*

*Let me have bought.*

SING.

PLUR.

1 Fa ki rekili.	1 Fa ri rekili.
2 Fa rekile.	2 Fa rekili.
I. 3 Fa o ,,	VI. 3 Fa ba ,,
II. Fa o ,,	VII. Fa i ,,

III.	Fa e	„	VIII.	Fa li	„
IV.	Fa si	„	IX.	Fa a	„
V.	Fa bo	„	X.	Fa lo	„

*Negative.*

*Let me not have bought.*

1 Fa ga ki rekili, &c. 1 Fa ga ri rekili, &c.

In Sitlapi the *Fa* is changed into *Ha*.

## POTENTIAL MOOD.

### PRESENT INDEFINITE TENSE.

*Affirmative.*

*I may or can buy.*

SING.

PLUR.

1	'n *ka reka.	1	Rin* ka reka.
2	U „ „	2	Lo „ „
I.	3 O „ „	VI.	3 Ba „ „
II.	O „ „	VII.	I „ „
III.	E „ „	VIII.	Li „ „
IV.	Si „ „	IX.	A „ „
V.	Bo „ „	X.	Lo „ „

\*It is sometimes *ki ka reka*, and the first person plural *ri ka reka*.

*Negative.*

*I may or can not buy.*

1 'n ka reki, &c.

1 Rin ka reki, &c

as the preceding negatives, formed by changing the final vowel into *i*.

## PRESENT PERFECT TENSE.

*Affirmative.**I may or can have bought.*

	SING.	PLUR.
I.	1 'n ka rekili.	1 Rin ka rekili.
II.	2 U " "	2 Lo " "
III.	3 O " "	VI. 3 Ba " "
IV.	O " "	VII. I " "
V.	E " "	VIII. Li " "
	Si " "	IX. A " "
	Bo " "	X. Lo " "

*Negative.**I may or can not have bought.*

1 Ga 'n ka ki rekili.	1 Ga rin ka ri rekili.
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The particle *Ga*, preceding the nominative of the verb forms the negative.

## PAST INDEFINITE TENSE.

*Affirmative.**I might or could buy.*

	SING.	PLUR.
I.	1 'n kabō ki reka.	1 Rin kabō ri reka.
II.	2 U " u " ,	2 Lo " lo " ,
III.	3 O " o " ,	VI. 3 Ba " ba " ,
IV.	O " e " ,	VII. I " i " ,
V.	E " si " ,	VIII. Li " li " ,
	Si " si " ,	IX. A " a " ,
	Bo " bo " ,	X. Lo " lo " ,

*Negative.**I might or could not buy.*

1 'n kabō ki reki, &c.	I Rin kabō ri reki, &c.
------------------------	-------------------------

## PAST PERFECT TENSE.

*Affirmative.**I might or could have bought.*

## SING.

## PLUR.

I.	'n kabō ki ne ki reka.	I.	Rin kabō ri ne ri reka.
2. U	u nu u ,,	2. Lo	lo na lo ,,
I. 3. O	o na o ,,	VI. 3. Ba	ba na ba ,,
II. O	o na o ,,	VII. I	i ne i ,,
III. E	e ne e ,,	VIII. Li	li na li ,,
IV. Si	si na si ,,	IX. A	a na a ,,
V. Bo	bo na bo ,,	X. Lo	lo na lo ,,

*Negative.**I might or could not have bought.*

1 'n kabō ga ki ne ki reka, &amp;c. 1 Rin kabō ga ri ne ri reka, &amp;c.

## OPTATIVE MOOD.

An Optative Mood does not appear to be clearly distinguished by any regular distinct form of the verb in Sichuan. It is usually expressed by the verb *rata*, to love: or *bilaela*, to desire; placed before another verb; as—

*I wish or love, to love.*

1. Kia rata gorata.	1. Ria rata gorata.
2. Ua , ,	2. Loa , ,
3. Oa , ,	3. Baa , ,

*I desire to love.*

1. Kia bilaela gorata.	1. Ria bilaela gorata.
2. Ua , ,	2. Loa , ,
3. Oa , ,	3. Baa , ,

Intense desire is expressed by repeating the preceding verb; as—

1. Kia rata, kia rata gorata.	1. Ria rata, ria rata gorata,
2. Ua   ,   ,   ,   ,	2. Loa   ,   ,   ,   ,
3. Oa   ,   ,   ,   ,	3. Baa   ,   ,   ,   ,

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### SUBJUNCTIVE MOOD.

#### PRESENT INDEFINITE TENSE.

*Affirmative.*

*If I buy.*

##### SING.

- I. Fa kia reka.
- 2 Fa ua   ,
- I. 3 Fa oa   ,
- II. Fa oa   ,
- III. Fa ea   ,
- IV. Fa sia   ,
- V. Fa boa   ,

##### PLUR.

- I Fa ria reka.
- 2 Fa loa   ,
- VI. 3 Fa baa   ,
- VII. Fa ia   ,
- VIII. Fa lia   ,
- IX. Fa aa   ,
- X. Fa loa   ,

*Negative.*

*If I buy not.*

1 Fa ki reki, &c.

1 Fa ri reki, &c.

#### PRESENT PERFECT TENSE.

*Affirmative.*

*If I have bought.*

##### SING.

- 1 Fa ki rekili.
- 2 Fa u   ,
- I. 3 Fa o   ,
- II. Fa o   ,

##### PLUR.

- 1 Fa ri rekili.
- 2 Fa lo   ,
- VI. 3 Fa ba   ,
- VII. Fa i'   ,

III. Fa e „  
 IV. Fa si „  
 V. Fa bo „

VIII. Fa li „  
 IX. Fa a „  
 X. Fa lo „

*Negative.**If I have not bought.*

1 Fa ga ki rekili, &amp;c.

1 Fa ga ri rekili, &amp;c.

## PAST INDEFINITE TENSE.

*Affirmative.**If I bought.*

## SING.

1 Fa ka reka.  
 2 Fa u „  
 I. 3 Fa o „  
 II. Fa o „  
 III. Fa e „  
 IV. Fa si „  
 V. Fa bo „

## PLUR.

1 Fa ra reka.  
 2 Fa lo „  
 VI. 3 Fa ba „  
 VII. Fa i „  
 VIII. Fa li „  
 IX. Fa a „  
 X. Fa lo „

I did buy, is expressed in the same manner as the Past Indefinite Tense of the Indicative Mood, with *Fa* preceding the nom.

*Negative.**If I bought not*

1 Fa ka reki, &amp;c.

1 Fa ra reki, &amp;c.

## PAST PERFECT TENSE.

*Affirmative.**If I had bought.*

## SING.

1 Fa ki ne ki reka.

## PLUR.

1 Fa ri ne rireka.

2	Fa u nu u	,	2	Fa lo na lo	,
I. 3	Fa o na o	,	VI. 3	Fa ba na ba	,
II.	Fa o na o	,	VII.	Fa i ne i	,
III.	Fa e na e	,	VIII.	Fa li na li	,
IV.	Fa si na si	,	IX.	Fa a na a	,
V.	Fa bo na bo	,	X.	Fa lo na lo	,

*Negative.*

*If I had not bought.*

1 Fa ga ki ne ki reka, &c. 1 Fa ga ri ne ri reka, &c.

FUTURE PRESENT INDEFINITE TENSE.

*Affirmative.*

*If I shall buy.*

SING.

PLUR.

1	Fa ki tla reka.	.	1	Fa ri tla reka.	
2	Fa u	,	2	Fa lo	,
I. 3	Fa o	,	VI. 3	Fa ba	,
II.	Fa o	,	VII.	Fa i	,
III.	Fa e	,	VIII.	Fa li	,
IV.	Fa si	,	IX.	Fa a	,
V.	Fa bo	,	X.	Fa lo	,

*Negative.*

*If I shall not buy.*

1 Fa kin tla ki reki, &c. 1 Fa rin tla ri reki, &c.

FUTURE PRESENT PERFECT TENSE.

*Affirmative.*

*If I shall have bought.*

SING.

PLUR.

1	Fa ki ne ke tla reka.	.	1	Fa ri ne ri tla reka.	
2	Fa u nu u	,	2	Fa lo na lo	,

I. 3	Fa o na o	,,	,,	VI. 3	Fa ba na ba	,,	,,
II.	Fa o na o	,,	,,	VII.	Fa i ne i	,,	,,
III.	Fa e ne e	,,	,,	VIII.	Fa li na li	,,	,,
IV.	Fa si na si	,,	,,	IX.	Fa a na a	,,	,,
V.	Fa bo na bo	,,	,,	X.	Fa lo na lo	,,	,,

*Negative.*

*If I shall not have bought.*

1 Fa ga ki ne ki tla reka, &c. 1 Fa ga ri ne ri tla reka, &c.

FUTURE PAST INDEFINITE TENSE.

*Affirmative.*

*If I should buy.*

SING.

PLUR.

1	Fa ki kab o ki reka.	1	Fa ri kab o ri reka.
2	Fa u , , u , ,	2	Fa lo , , lo , ,
I. 3	Fa o , , o , ,	VI. 3	Fa ba , , ba , ,
II.	Fa o , , o , ,	VII.	Fa i , , i , ,
III.	Fa e , , e , ,	VIII.	Fa li , , li , ,
IV.	Fa si , , si , ,	IX.	Fa a , , a , ,
V.	Fa bo , , bo , ,	X.	Fa lo , , lo , ,

*Negative.*

*If I should not buy.*

1 Fa ki kab o ki reki, &c. 1 Fa ri kab o ri reki, &c.

FUTURE PAST PERFECT TENSE.

*Affirmative.*

*If I should have bought.*

SING.

PLUR.

1	Fa ki kab o ki ne ki reka.	1	Fa ri kab o ri ne ri reka.
---	----------------------------	---	----------------------------

2	Fa u	„	u nu u	„	2	Fa lo	„	lo na lo	„		
I.	3	Fa o	„	o na o	„	VI.	3	Fa ba	„	ba na ba	„
II.	Fa o	„	o na o	„	VII.	Fa i	„	i ne i	„		
III.	Fa e	„	e ne e	„	VIII.	Fa li	„	li na li	„		
IV.	Fa si	„	si na si	„	IX.	Fa a	„	a na a	„		
V.	Fa bo	„	bo na bo	„	X.	Fa lo	„	lo na lo	„		

*Negative.**If I should not have bought.*

1 Fa ki kabu ga ki ne ki reka, &amp;c. 1 Fa ri kabu ga ri ne ri reka, &amp;c.

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PARTICIPLES.*Present.* Rekang, buying.*Perfect.* Rekiling, having been buying.*Possive.* Rekoang, being bought.*Passive.* Rekiloing, having been bought.*Of the Particle sa, as connected with Participles.*

1st.—*Sa* is the apocopated form of *santsi*, the preterite of *santsa*, to cause to continue. The latter is derived from *sala*, to remain.

The connection of these is apparent from the indiscriminate use of each; as we say with equal correctness and propriety—

Ki sali ki tlola molau, I remain, continue, or yet break the law.

Ki santsi ki tlola molau, I remained, &c.

Ki sa tlola molau I yet break, &c.

2d.—It is also prefixed to the Infinitive Mood, and takes, in the usual manner, all the prefixes of the tenses; as—

Ki sa goreka, I am going to buy, &c.

3d.—With regard to the state of the action, *sa* is definite, and asserts that the action of the verb is not completed at a particular period; as—

*Ki sagama*, which, though in its participial form asserts, I am milking, is (literally) I yet milk.

Kia reka,	I buy.
Ki sareka,	I buying, or yet buy.
Ki a rema,	I chop.
Ki sarema,	I chopping, or yet chop.

#### PECULIAR USE OF THE INFINITIVE MOOD.

A peculiar use of the Infinitive Mood, which the Kafir Grammarians tell us is in that language analogous to the gerunds of the Latin verb, will, in the Sichuana, be found similar; as—

I. Motu oa gorirang,	Man he of working.
II. Mogoma oa golemang,	Spade it of digging.
III. Pitsi ea gopagamang,	Horse of riding.
IV. Sitlari sa gogolang,	Tree of growing.
V. Bogobi yo goiango,	Bread of eating.
VI. Batu ba gotlabanang,	Men of fighting.
VII. Mirafi i gobuang,	Nation of talking.
VIII. Likhomo li gogogang,	Oxen of drawing.
IX. Maklo a gobonang,	Eyes of seeing.
X. Lotlabo lo gotlabang,	Fork of sticking.

#### PARADIGM OF THE COMPOUND FORMS OF THE VERB.

It will not be requisite to give the other forms of verbs in full paradigm, as we have already done the simple form, as the prefixes are for the most part the same, and the difference being principally in the termination; it will be requisite only to notice the present and Perfect Tenses, with their Passive and Participial forms. This, it is presumed, may be advantageously arranged as follows :—

SIM. FORMS.	COM. FORMS.	TENSES.	VERBS.	PARTICIPLES.		PASSIVE FORMS.	PARTICIPLES.	
				NG.	SA.		NG.	SA.
Objective.	Simple.	1.	Pre. Tense Rékela	rekelang	sarekela	reke <sup>la</sup> o	rekela <sup>ng</sup>	sarakeloa
		2.	Per. Tense Réketsi	reketsing	sareketsi	rekis <sup>co</sup> i	rekisico <sup>ng</sup>	sarekisicoi
	Caus.	3.	Pre. Tense Rékelisa	rekelisang	sarekelisa	rekeli <sup>so</sup> ia	rekelisio <sup>ng</sup>	sarekelisioa
		4.	Per. Tense Rékelisiti	rekelitsing	sarekelitsiti	rekeli <sup>so</sup> ici	rekelisico <sup>ng</sup>	sarekelisicoi
	Refl.	5.	Pre. Tense Eitekela	rekelanang	sarekelana	rekelano <sup>ng</sup>	rekelano <sup>ng</sup>	sarekelanoa
		6.	Per. Tense Eitekantsi	rekelantsing	sarekelantsi	rekelanico <sup>ng</sup>	rekelanico <sup>ng</sup>	sarekelanicoi
	Recip.	7.	Pre. Tense Rékisa	rekisang	sarekisa	rekis <sup>io</sup> a	rekisio <sup>ng</sup>	sarekisioa
		8.	Per. Tense Rékisiti	rekisitsing	sarekisiti	rekis <sup>co</sup> i	rekisico <sup>ng</sup>	sarekisicoi
	Object.	9.	Pre. Tense Rékisela	rekiselang	sarekisela	rekis <sup>el</sup> oa	rekiselo <sup>ng</sup>	sarekiseloa
		10.	Per. Tense Rékiseltiti	rekiselitsing	sarekiseltiti	rekis <sup>el</sup> icoi	rekiselicong	sarekiselicoi
	Refl.	11.	Pre. Tense Eitekisa	rekisanang	sarekisana	rekis <sup>ana</sup> o	rekisano <sup>ng</sup>	sarekisanoa
		12.	Per. Tense Rékisantsi	rekisanitsing	sarekisanitsi	rekisanico <sup>ng</sup>	rekisanico <sup>ng</sup>	sarekisanicoi
	Reflective.	13.	Pre. Tense Eiteka	Eitekang	saeitcka	Eiteko <sup>a</sup>	Eiteko <sup>ang</sup>	saeiteko <sup>a</sup>
			Per. Tense Eitekili	Eitekiling	saeitekili	Eitekilo <sup>i</sup>	Eitekilo <sup>ng</sup>	saeitekilo <sup>i</sup>
			Pre. Tense Eitekela					
			Per. Tense Eiteketsi					
			Pre. Tense Eitekisa					
			Per. Tense Eitekantsi					
	Reciprocal.		Pre. Tense Rékana					
			Ter. Tense Rékantsi					
			Pre. Tense Rékanea					
			Object. 13. Per. Tense Rékanelitsi					

same as the simple form.

same as the simple form.

The termination is the same as No. 1 of the simple objective form above.

The same in termination as the causative simple form No. 5.

The same as the objective simple form No. 5.

The same as the objective reciprocal form above No. 4.

18.—In the preceding table the negatives are omitted, as they do not differ from those of the simple form, which are fully detailed in the paradigm of the verb *goreka*.

PASSIVES OF COMPOUND VERBS.

19.—These are formed as follows:—

Objective form.	Rekela,	Rekeloa,	Rekiloi.
Causative form.	Rekisa,	Rekisioa,	Rekisicoi
Reflective form.	Eiteka,	Eitekoia,	Eitekiloi.
Reciprocal form.	Rekana,	Rekanoa,	Rekanicoi.

NEUTER VERBS.

20.—Some active verbs become neuters by changing the last vowel into *ala*, or *ola*; as,

*Ki bona*, I see.      *Ki bonala*, I am discovered or seen.

21.—These verbs form their present perfect tense in *i*; as,

<i>Ki bonala</i> .	<i>Ki bonali</i> .
<i>Ki fetola</i> .	<i>Ki fetoli</i> .

22.—Some active verbs become neuters, with somewhat of an intensitive signification by changing the final *a* into *ega*.

<i>Kia rata</i> ,	I love.	<i>Ki ratega</i> ,	I am beloved.
<i>Kia latla</i> ,	I abandon.	<i>Ki latlega</i> ,	I am lost.

23.—These verbs are regularly conjugated through all the forms in the active and passive voices; as *Reka*.

IMPERSONAL FORMS OF THE VERB.

24.—The following examples will suffice:—

Present Indefinite.	<i>Go ea reka</i> ,	There buys.
Negative.	<i>Go ea reki</i> ,	There buys not.
Participle.	<i>Go ea sareka</i> ,	There buying.
Present Perfect.	<i>Go ea rekili</i> ,	There has bought.
Negative.	<i>Go ea garekili</i> ,	There has not bought.
Participle.	<i>Go ea sarekili</i>	There has yet been buying.

## PASSIVE.

Go ea rekoā,	There is bought.
Go ea garekoā,	There is not bought.
Go ea rekoang,	There is being buying.
Go ca rekiloing	There has been buying.

## TENSES COMPOUNDED WITH VERBS.

25.—Verbs and tenses of verbs are often so combined as to render them liable to be mistaken for new forms; or at least, to cause much perplexity to the learner. A few examples will be sufficient to guard the student against this error.

Ki tla tla gotusa, I will come help thee.

The full unsyncopated form of which would be,

*Ki tla itla gotusa*; the *tla* being the future tense of the verb; and the second, or *itla*, being the verb to come.

U tla tla, Thou shalt come.

Lo tlang tlang, Ye shall come all of you.

26.—Verbs are sometimes preceded by *kabogari*, *boli*, *nama*, &c., which are particles used to limit or determine some particular to which the verb refers.

Kabogari ki tla reka, After all will I buy.

Ha ka boli ki yeli, Do I eat after all.

Ha ki tla nama ki reka, Shall I after all buy.

27.—Verbs are sometimes so blended with the accusative case of the pronoun, as to appear in a manner that may be taken for a new form of the verb; as,

Kia sireka, I buy it.

28.—*Sali* is inserted between the nominative and the verb, to express continuance of action; as,

Ki sali ki ratang, I remain loving.

Ki na ki sali ki reka, I was continuing to buy.

Ki ka sali ki reka, I can continue to buy.

29.—*Yanu* is inserted before the root of the verb, to express an action which is just finished; as,

Ki na ki yanu ki tusang, I was just now helping.  
 Ki sina yanu ki tusang, I have now been helping.  
 Ki na ki sina yanu ki tusang. I had just now been helping.

30.—Examples of the above kind may be multiplied to any extent; but the above, it is presumed, will suffice to shew the student the way to solve the difficulties that may arise out of them

VERBS USED INTERROGATIVELY.

31.—Verbs used Interrogatively have in Sichuan, nothing to distinguish them from the subjunctive, but the difference of accent: as,

Ha ki na rata,	{	Do I love.
Ha ki a rata,		Was I loving.
Ha ki na ki ratang,	}	Have I loved.
Ha ki ratili,		

## SECTION VII.

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### VOWEL VERBS, AND VERBS IRREGULAR, IN THE INFLECTED TENSES.

1.—Verbs whose initials are vowels, are generally irregular, and may at once be discoverd in the infinitive mood by the contraction they undergo in the coalescence of the two vowels : as,

Ari,	say.	Gori,	to say.
Itla,	come.	Gotla,	to come.

This class is distinguished by dropping the initial vowel of the verb : as,

Kia ri,	I say.	from Gori,	to say.
Kia tla	I come.	from Gotla,	to come.

2.—Verbs whose initials are *o*, *e*, *u*, drop the vowel of the nominative case, or performant of the verb : as,

Ki opela,	I sing.	from Gopela,	to sing.
Ki entsa,	I save.	from Gontsa,	to save.
Ki utlua,	I hear.	from Gotlua,	to hear.

### PRESENT TENSE.

*I say.*

SING.	PLUR.
I Ki ri.	1 Ri ri.
2 U „	2 Lo „
I. 3 O „	VI. 3 Ba „
II. O „	VII. I „
III. E „	VIII. Li „
IV. Si „	IX. A „
V. Bo „	X. Lo „

*I do not say.*

SING.	PLUR.
Ga ki      ri	Ga ri      ri
Ga u      ,,	Ga lo      ,,
Ga o      ,,	Ga ba      ,,
Ga o      ,,	Ga i      ,,
Ga e      ,,	Ga li      ,,
Ga si      ,,	Ga a      ,,
Ga bo      ,,	Ga lo      ,,

PRESENT PERFECT TENSE.

<i>I have said..</i>	<i>I have not said.</i>
SING.      PLUR. Ki rili.      Ri rili.	SING.      PLUR. Ga ki rili.      Ga ri rili.

PAST TENSE.

<i>I said, or did say.</i>	<i>I did not say.</i>
SING.      PLUR. Ki na ri.      Ri na ri.	SING.      PLUR. Ga ki na ri.      Ga ri na ri.

PAST PERFECT TENSE.

<i>I had said.</i>	<i>I had not said.</i>
SING.      PLUR. Ki ne ki rili.      Ri ne ri rili.	SING.      PLUR. Ga ki ne ki rili      Gari ne ri rili.

FUTURE PRESENT INDEFINITE TENSE.

<i>I shall or will say.</i>	<i>I shall or will not say.</i>
SING.      PLUR. Ki tla ri.      Ri tla ri.	SING.      PLUR. Ga ki tla ri.      Ga ri tla ri.

FUTURE PRESENT PERFECT TENSE.

<i>I shall have said.</i>	<i>I shall not have said.</i>
SING.      PLUR. Ki ne ki tla rili.*      Ri ne ri tla rili.	SING.      PLUR. Gakinekitlarili      Garine ri tla rili

\*Also Ki tla rili, &c.

## FUTURE PAST INDEFINITE TENSE.

<i>I should say.</i>	
SING.	
PLUR.	
Ki kabō* ki ri. Ri kabō ri ri.	Ki kabō ga ki ri. Rikabō ga ri ri.

## FUTURE PAST PERFECT TENSE.

The other Moods and Tenses follow in the same manner as the above, the difference from the regular simple form being merely in the verb.

## PARADIGM OF THE SECOND CLASS.

### PRESENT TENSE.

*I sing.*

SING.	PLUR.
I. Ki opela,	I. Ri opela.
2 U "	2 Lo "
I., 3 O "	VI, 3 Ba "
II. O "	VII. I "
III. E "	VIII. Li "
IV. Si "	IX. A "
V. Bo "	X. Lo "

*I do not sing,*

SING.	PLUR.
Ga ki opela,	Ga ri opela,
Ga u , ,	Ga lo , ,
Ga o , ,	Ga ba , ,
Ga o , ,	Ga i , ,

\*Also *Ki tloma ki ri*, &c.

†Also Ki tloma ki rili, &c.

Ga e opela.  
Ga si „,  
Ga bo „,

Ga li „,  
Ga a „,  
Ga lo „,

## PRESENT PERFECT TENSE.

*I have sung.*  
SING. PLUR.  
Ki opitsi. Ri opitsi.

*I have not sung*  
SING. PLUR.  
Ga ki opitsi Gari opitsi.

## PAST TENSE.

<i>I did sing.</i> SING.	<i>I did not sing.</i> SING.
Ki na opela.	Ga ki na opela.
PLUR.	PLUR.
Ri na opela.	Ga ri na opela.

## PAST PERFECT TENSE.

Ki ne ki opitsi, I had sung.

## FUTURE PRESENT TENSE.

Ki tla opela, I shall sing.

## FUTURE PRESENT PERFECT TENSE.

Ki ne ki tla opela,\* I shall have sung.

## FUTURE PAST INDEFINITE TENSE.

Ki kabo ki opela, I should sing.

## FUTURE PAST PERFECT TENSE.

Ki kabo ki opitsi, I should have sung.

The last Paradigm, though merely in note reference, will open the way to the learner in understanding the rest. He will be able to fill up the examples with advantage to himself.

*Ga* immediately preceding the nom. of the verb, forms the negative most in use

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\* Also Ki tla opitsi.

3. In reference to the vowel verbs, the student will be able to solve any difficulty by the application of rules of the regular verbs, and observing the union of the vowels in the antecedent and initials of the verbs, as these give rise to all the irregularities of vowel verbs which are mere contractions of the vowels, according to their near or more remote approach to each other's sound; and, in some cases the one is wholly absorbed in the other: as, *u tlua*, hear thou, from *utlua*, hear.

An attempt volubly to pronounce *u utlua*, which is the full form of the verb, will lead the learner into its true pronunciation, and furnish a key to open all the difficulties of vowel verbs.

#### IRREGULAR VERBS.

4.—It will be seen by reference to the paradigm of the regular verb *Reka*, that the present perfect tense, and all the perfect tenses of the simple form, may be formed by changing the terminations of the present tense into *ili*: as,

Reka,                    Rekili.

Some verbs ending in *la*, and others, are however irregular in the formation of the perfect tenses.

1st.—In verbs terminating in *ha*, the final syllable is dropped, where in regular verbs, the final vowel only would be changed: as,

Nuha,                    Nuli.  
Shuha,                    Shuli.

2d.—Some verbs ending in *la*, form their perfect tense by changing the *la* into *reli*: as,

Bala,                    Bareli.  
Tula,                    Tureli.

3d.—Others change the last syllable into *tsē*: as,

Cula,                    Cutse.  
Laula,                    Lautse.

4th.—Verbs of three syllables change sometimes the vowel of the penultimate.

Bapola,                    Bapetsi.  
Libala,                    Libetsi.

5th.—A few verbs are singular in the formation of the perfect tense: as,

Apara,                    Apiri.

6th.—Some verbs ending in *tsa*, form the perfect tense after the manner of the causitive form of the verb: as,

Bitsa,	Bitsitsi.
Botsa,	Botsitsi

7th.—Other verbs lose all the letters of their simple form, except the initial: as,

Yala,	Yetsi.
Tsala,	Tsetsi.

The passive forms of these irregular verbs are the same as those of the regular verbs in their simple and inflected tenses.

FORM OF VERBS.	VERBS.	PASSIVE OF PRESENT TENSE.	PERFECT TENSE.	PASSIVE OF PERFECT TENSE.
1. Simple Form.	Nulia.	Nioa.	Nuli.	Nuiloi.
2. Simple Form.	Bala.	Baloa.	Barili.	Bariloi.
3. Simple Form.	Cula.	Culoa.	Cutse.	Cutcoi.
4. Simple Form.	Bapola.	Bapoloa.	Bapotsi.	Bapocoi.
5. Simple Form.	Apara.	Aparoa.	Apiri.	Apirlroi.
6. Simple Form.	Bitsa.	Birioa.	Bitsitsi.	Bitsicoi.
7. Simple Form.	Yala.	Yaloa.	Yitsi.	Yitcoi.

8.—The inflected tenses are for the most part, if not altogether regular; and as the termination of the verbs in this form must be *ela*, *isa*, and *ana*, the ear determines at once the passive form.

The reflective form of the verb is excepted, which as it is not formed by change of termination, but initial, is subject to all the variations of the first simple forms, which will render it unnecessary to repeat them.

9.—In the causative form of the verb, there is a liability to err against which it may be well to guard the student. Such verbs are sometimes formed from adjectives, or more remotely from nouns, in the following manner: as,

Thatahatsa, strengthen. from Thata, strong.  
Tlukuhatsa, embitter. from Bukuluku, bitter.

10.—Verbs formed with a causative signification are also formed from other verbs : as,

Lautsa, command. from laula, govern.  
Rutuntsa, acquaint. from ruta, teach.

11.—Verbs of this kind which are formed from adjectives, generally form their perfect tense, and present and perfect passive, after the manner of the 6th form of irregular verbs, Table No. 5.

Others form their present passive of *sioa* : as,

Lautsa, Lautsioa, Lautsitsi, Lautsicoi.

12.—There is also another mode of forming verbs from adjectives and nouns, pretty similar to the above : as,

Tsalania, to make friendship. from Tsala, a friend.  
Goninia, to make little. from Ninyana, little.  
Kutsania, to shorten. from Kutsana, short

13.—These verbs form the perfect tense, like those of the 4th form of irregular verbs of Table page 77, and their passive forms in the same manner : as,

Tsalania, Tsalanoa, Tsalantsi, Tsalancoi.

14.—These might have been arranged among the irregular verbs, but it was thought proper to shew these deviations from the ordinary causative form of the verb in as distinct a manner as possible.

#### OF ADVERBS.

1.—Some adverbs are under Euphonic government : as there, how, many ; and all adverbs whose initials are vowels. The contraction they suffer is a principle so general in Sichuana, and has been so often explained on the sections of verbs and pronouns as well as adjectives, that to repeat it here is unnecessary ; a single example will suffice : as,

Hali, there. Sali, there ; the latter referring to nouns of Declination IV.

VI. Balikai, they how many IX. A likai, they how many.

2.—Adverbs are formed from adjectives and nouns, by prefixing the particle *Ka*. These principally refer to adverbs of number, time, affirmation, and doubt: as,

Kapili, once.	Kayanu, immediately.
Kapedi, twice.	Kamosho, to-morrow.
Kararu, thrice.	Kamosho onu, this morning.
Kashumi, ten times.	Kamabani, yesterday.
Kakutlo, last.	Kamaloba, day before yesterday
Kani, fourth.	Kabonaka, swiftly.
Katlanu, fifth.	Kanetla, daily.
Katataru, sixth.	Kagali, often, always.
Kashupa, seventh	Kabusigo, nightly.
Kamonite, verily.	Kabogulu gulu, anciently.
Kamaruri, truly.	Kampo, possibly.
Kagobonala, probably.	Kotsa, perhaps.
	Kotsa, peradventure.

#### EXCEPTIONS.

Yanu, now.	Gosali maitsibua, early in the evening.
Garintla, never.	Gumpienu, to-day.
Motsimongwe, sometimes.	Ee, yes.
Gale, always.	Ee he, so thus, so then.
Gosali kamosho, early in the morning.	Mabani busigo, last night
	Ligai, exactly.

3. Adverbs of place are generally formed of prepositions with the prefixed particle of place *Kua*: as,

Kuanu, here.	Kuagudimo, above.
Kuahale, there.	Kuatlasi, below.
Kuapili, forward.	Kuakakala, far off.
Kuamorago, backward.	Kuagoufi, near.
Kuating, within.	Kuaintli, without.
Kuacogo ea lituna, to the right.	Kuacoga ea linamagadi, to the left.
Kuagoucinyani, very near.	Kuakakala kakala, very far.

4. Adverbs of manner are formed from adjectives by the prefix *ka*; as,

Kabotlali, wisely.	Kabusilo, foolishly.
Kasami, righteously.	Kabonaka, hastily.

Kaboboru, lazily.  
Kaboipelu, gladly.

Kabogulu, greatly.  
Kabuthuku, bitterly

These adverbs are (literally) with wisdom, with or by righteousness, &c. They are very numerous.

Adverbs of quantity, interrogation, negation, and comparison, are more distinct in their formations, and are not so generally derived from other words.

#### QUANTITY.

Bogulu, much.	Maninia, few.
Bubi, much.	Intsi, many.
Gakai, how many.	Gapi, more.
Golikai, how much or many.	Gapi, gapi, much more.
Ninia, less.	Kanaka, } as much as that. Gakana, }

#### INTERROGATION.

Yang, how.	Ing, what.
Lang, why.	King, what is that.
Kai, where.	Sing si, what that thing.
Ling, when.	Ing ye, what that.

#### OF NEGATIVES.

Nya, no.	Gasi pipi, none, nothing.
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#### OF COMPARISON.

Ikiti, like.	Isabaitla, almost.
Bogulu, most.	'nyenya, least.

Some adverbs are so embodied in the tenses of the verb, as to render it difficult to give them in a separate form: as,

U rerelang yalo, why do you do so. (literally) for what do you work so. U sadiriling, why will you not do. (literally) you not do why.

#### OF PREPOSITIONS.

Gone, for.	Gari, between, amidst.
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Kagone, because of.	Kuluga, around, about.
Ting, kuating, in, within.	Gari, between, amidst.
Kuantli, without.	Coa, from, out of.
Tlasi, beneath, under.	Morago, beyond, behind, after, &c.
Mona, at.	Oli, beyond, on the other side.
Gudimo, above.	Pili, before.
Goufi, near besides.	Onu, on this side.
Goucenyani, very near.	

## OF CONJUNCTIONS.

Le, and.	Copedi, both.
Ha, Fa, if.	Lina, also.
Gone, for.	Gosali, gosantsi, since, whilst.
Lifa, either.	Ha or Fa, that.
Leha, either.	Mi, but.
Kagone, therefore.	Lifa, or.
Mongoi ope, neither.	Kagona, then, in that case.
Li or Lifa, nor, this nor that.	Lifaili, notwithstanding.
Yaka, as.	Sa, santsi, sali, yet.
Lifa, although.	Ha or Fa, unless, lest.

## INTERJECTIONS.

Haau, strange, wonderful.	Heela, here you.
Ouu, what are you about.	Hela, well to be sure.
Ee, so.	Yoa, what grief is this.

## DIALECTS.

The principal dialects of Sichuana at present known to us, are the

Sirolong, spoken by the Borolongs.
Sitlapi, spoken by the Batlapees.
Sisutu, spoken by the Basutas,
Sitlokua, spoken by the Batlokuaas.
Sioanketsi, spoken by the Baoanketsi.

The two latter dialects are of minor importance, and the leading peculiarities of the others have been noticed in the Grammer. In a Dictionary, the compilation of which is now in progress, the difference of the dialects will be particularly noticed. Eventually the dialects used by the Missionaries, and perpetuated in print, will no doubt supersede the others in the same manner as the provincial dialects of Spain, France and Germany, have given way to those which have been most connected with their national literature.

FINIS.

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## ERRATA.

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PAGE.	LINE.
4,	21, for <i>authography</i> , read <i>orthography</i> .
7,	19, for <i>rihela</i> , read <i>riela</i> .
12,	30, for <i>take o</i> , read <i>take oa</i> .
„	32, for <i>genders</i> , read <i>gender</i> .
13,	12, for <i>names</i> , read <i>nouns</i> .
14,	22, for <i>eats</i> , read <i>cuts</i> .
15,	37, for <i>indispensible</i> , read <i>indispensable</i> .
20,	Par. 13; 2d line, for <i>o ritlaba</i> , read <i>oa ritlaba</i> .
22,	fourth division of Table, for <i>ikulu</i> , read <i>ekulu</i> .
28, 6, 10, and 12,	for <i>kiyona</i> , read <i>kienā</i> .
29,	3, for <i>inili</i> , read <i>enili</i> .
33, Table,	7th column, for <i>na</i> , read <i>nai</i> .
35,	8th do. for <i>nacoi</i> , read <i>naco</i> .
53,	25th line, for <i>Infinitive</i> , read <i>Imperative</i> .

In perusing the Grammar, there may appear an anomaly in the use of *ya* and *ea*, and of *oa* and *wa*, as also of *io* and *yo*, which has arisen out of a slight alteration of the orthography in the latter part of it. In this, however, will be found no difficulty, as an attempt to sound the letters either way will lead to a correct pronunciation.









